

to extend a greeting &c. Ib. 2 אלו הן בין הפ' these are the pauses between the sections: between the first and the second benediction (preceding the Sh'm'a) &c. Hag. 13^a ראשי פ' the headings of chapters (or subjects, leading words). R. Hash. 31^a מה ראיה ר"ע לחלק בין הפ' הללו (ראו הכמים) what reason had R. 'A. to make a distinction between these psalms (by referring six of them to past events and the seventh to the hereafter)?; a. fr.—3) *link, limb, joint*. Hull. 106^a sq. נטילת ידים לחילין עד הפ' וכ' washing of hands for secular food must be done up to the (second) joint (of the fingers), for T'rumah to the (third) joint; עד הפ' sanctification of hands (and feet) up to the joint (of the hand); Arakh. 19^b; Tosef. Yad. II, 1; Yad. II, 3; Y. Ber. VIII, 12^a. Hull. X, 4 כן הפ' האמצעי Par. I the middle joint (of the thumb); a. fr.—Pl. as ab. Tosef. Kel. B. Mets. III, 2, v. מְסַפְּרָה. Deut. R. s. 3 beg. מנורה שעשויה מ' a candlestick made of separable links (v. חוּלְיָא 1). Ab. Zar. 43^a בין פֶּרָקִין צוואר expl. between the joints of its neck. Y. Ber. I. c. bot. של פ' (שולחן) a table that can be taken apart; a. fr.—4) **load*. Pl. as ab. Yalk. Lam. 1000 and the camel has two loads (hanging down on its sides), one of wine, and one of vinegar (Lam. R. to I, 1 רבתי 6 דוד מחינס) רבתי 1, R. to I, 6, v. אונסין.]

פֶּרָקָא פִּי, ch. same, 1) *cross-road*. Targ. Ob. 14.—2) *period*.—Pl. פֶּרָקִין, פֶּרָקִי, פִּי. Targ. Y. Lev. XIX, 29 near their period of puberty. Targ. Y. Num. XXII, 4 לפ' at periods (alternately).—3) *joint*. Targ. Y. Lev. VIII, 23, sq. Ib. XIV, 14; a. e.—Tosef. Neg. IV, 12 *neck*, v. פִּיקָא I.—Pl. as ab. Y. Taan. II, 66^a bot.; Y. Meg. I, 70^d top גרמיה פ' גרמיה ידע פ' the old scholar knows well the joints of his bone (the vertebrae of his spine), i. e. he knows what he talks about; Y. Yeb. IV, 6^b top גרמיה פ' גרמיה פ' (corr. acc.).—4) *section, chapter, lesson*. Pes. 117^a, sq. ריש פ' the beginning of a chapter (psalm); in the middle of a psalm.—Y. Keth. VII, beg. 31^b (רישא: read) זהו רישא דפ' this would be the same case as that treated in the beginning of this chapter (v. R. Nissim to Keth. VII, 1). Y. Ned. VIII, beg. 40^d פִּירְקִי עד ראוסל פִּירְקִי I have finished my chapter. Sabb. 67^a Ms. M. (ed. פִּירְקִי אמ', v. אֲמִירָאָה. Y. Kil. I, beg. 26^d על כל פ' אתאמרת does this rule refer to the entire chapter?; a. fr.—5) *school held at periods, session*. Kidd. 31^b כו' היה דריש כו' when he lectured at college sessions. Ib. 71^a. Pes. 100^a וכ' אִיקְלַעִי לְפִירְקִיָּהּ I happened to be present at the session of R. &c.; a. fr.—Pl. פֶּרָקִי, פִּי. Keth. 62^a בני פ' students at circuit sessions (who need not leave their homes for the sake of studying). B. Mets. 64^a (פרקין Rashi) היה יתיבנא בשלחי פ' הרב I took my seat towards the end of Rab's sessions (having missed the beginning of the discussion); a. e.

פֶּרָקִיד Gen. R. s. 45 מחפיקודה Ar., v. רָפַס.

פֶּרָקִיד, *Ilhpe*, אֲחֻפְרָקִיד, אִיפֻ (denom. of פֶּרָקִיד, enlargement of פֶּרָק, *neck*) 1) *to turn backward*. Targ. Y. I

Gen. XLIX, 17.—2) *to lie on the back; to be slanting*. Merl. 96^b פֶּרָקִידִי היה מִפֶּרָקָא it (the rim) was slanting (nothing could rest on it).

פֶּרָקִידִין, פֶּרָקִידִין, Cant. R. to III, 6, read: פֶּרָקִידִין.

פֶּרָקִידוּס, Pesik. Bahod., p. 104^b (Ar. פֶּרָקִידוּס); Yalk. Ex. 273 פֶּרָקִידוּס, a corruption; perh. פֶּרָקִידוּס m. (ficarius) *dealer in figs* (and other dried fruits)(?).

פֶּרָקִידוּן, v. פֶּרָקִידוּן.

פֶּרָקִידִינִין, Pesik. Bahod., p. 104^b (Ar. פֶּרָקִידִינִין); Yalk. Ex. 273 פֶּרָקִידִינִין, a corruption; perh. to be read: פֶּרָקִידִינִין m. pl. (ficus) *figs* (and other dried fruits)(?), v. פֶּרָקִידוּס.

פֶּרָקִידִין m. (v. פֶּרָקִיד) *one lying on his back*. Ber. 13^b; Nidd. 14^a.—Pes. 108^a הטיבה אִינִי לִי lying on the back (at the Passover meal) is not called reclining.—V. אִפְרָקִיד.

פֶּרָקִידִין a species of *peas*, v. פֶּרָקִידִין.

פֶּרָקִידִינָה, *f. (furcilla, furcula) fork*, an instrument of torture put on the culpit's shoulders with his hands tied to it (v. Sm. Ant. s. v. Furca). Yalk. Prov. 961 end (ref. to Prov. XXVIII, 13) הורה ... מַשֵּׁל לְלִשְׁתִּים like the case of a robber (rebel) who is judged before the questionarius; as long as he is stubborn, he is smitten, but when he confesses, he gets the *furcilla* (and is put to death); אבל הַכְּבִ"ה אִינִי כֵן אֵלֵא עַד שְׁלֵא הִירֵה; as long as the offender does not confess, he gets the *furcilla* (is doomed to die), but when he confesses, he is pardoned; Yalk. Ps. 854 נִתֵּן הִירֵה נִתֵּן הִירֵה he (the questionarius) has the *furcilla* put upon him, when he is taken out and put to death; ib. הִיא נִתֵּן לְהַם וְכ' he (the Lord) places the *furcilla* upon them (condemns them, Hos. XIV, 1), and then he allows them to come back (ib. 2); Yalk. Hos. 532.

פֶּרָקִידִין מִפִּי, *redemption*. Keth. IV, 4 ... דִּירֵיב מִפִּי is bound to support her, to redeem her (when she is captured), and to bury her. Ib. 47^b וּפִירְקִינָה ... חִיקֵנִי they instituted the duty of support as an equivalent for her handiwork, and that of redemption as an equivalent for the privilege of usufruct (of her property). Y. Maas. Sb. IV, 55^b [read:] פִּירְקִין the mark Pé on a vessel means *perakon* (redemption, i. e. second tithes).

פֶּרָקִידָא פִּי, ch. same. Targ. Y. Num. III, 51. Ib. XVIII, 16; a. e.—Pl. פֶּרָקִידִינִין, פֶּרָקִידִינִין. Ib. III, 46; 48, sq.

פֶּרָקִידָנִים, Koh. R. to I, 8, v. פֶּרָקִידָנִים.

פֶּרָקִידָס, v. sub פֶּרָקִידָס.

פֶּרָקִידָה f. (פֶּרָקִיד) [*joint*], *neck*. Targ. I Sam. IV, 18 (Ar. אִפְרָקִידָה, q. v.).

פֶּרָקִידָנִין, *Parel* of פֶּרָקִידָנִין m. pl. (פֶּרָקִיד), *torrents, freshets, fountains* (corresp. to h. מְבִיעִים). Targ. Y. Gen. XIV, 3. Targ. Y. I Num. XXI, 34 (מְבִיעִין Y. II). Ib. XXIV, 6 (פֶּרָקִידָנִין ed. Amst. פֶּרָקִידָנִין). Targ. Koh. II, 6 (פֶּרָקִידָנִין ed. Amst. פֶּרָקִידָנִין). Targ. Cant. VII, 5 פֶּרָקִידָנִין.

פִּרְקִיד, v. פִּרְקִי.

פִּרְקִילָא, v. פִּרְקִילָא.

פִּרְקִילִינִין, v. פִּרְקִילִימִין.

פִּרְקִינָא, v. פִּרְקִינָא.

פִּרְקִלְמִין, Tanh. R'eh 8, read: פִּרְקִלְמִין.

פִּרְקִלְמִי m. (παράκλητος) *advocate; intercessor*. Ab. IV, 11 קינה לי פ' אחד he that does a good deed, acquires an advocate for himself, opp. קטגור. Sifra M'tsor'a, Neg., Par. 3, ch. III שונכנס לרצוהו a sin-offering is like an intercessor that enters (the royal palace) to appease (the king); when the intercessor has succeeded, the present is sent in (the burnt-offering follows); Zeb. 7^b; Tosef. Peah IV, 21 (v. infra); a. e.—*Pl.* פִּרְקִלְמִין. Sabb. 32^a פ' גרולים וכו' when one ascends the scaffold to be put to death, if he has prominent intercessors, he is pardoned &c.; ואלו הן these are man's intercessors (before divine judgment): repentance and good deeds. B. Bath. 10^a כל צדקה all acts of charity and benevolence ... are great peace (makers) and intercessors between Israel and his Father in heaven; (Tosef. l. c. (פרקליט גדול ושלוש). Y. Taan. I, beg. 63^c פ' למים intercessors praying for rain; a. e.

פִּרְקִלְמִי ch. same. Targ. Job XXXIII, 23 (h. text מליץ).—*Pl.* פִּרְקִלְמִין. Ib. XVI, 20.

פִּרְקִלְמִין m. pl. (περικλῆματα = περιχρηματῖα: as to ל for נ, cmp. לויצא *leggings, greaves*. Kel. XXVI, 3 (הפרקל' וכו' (R. S. (הפרקל' leggings are not subject to uncleanness; (Maim.: *gloves*; R. S.: *head-bands*). Ib. XXIV, 15 שלשה פרקלימין הן וכו' ed. Dehr. (ed. (פרקלימין there are three kinds of greaves (with regard to levitical cleanness): those worn by hunters &c. (v. Sm. Ant. s. v. Ocrea); [comment.: *gloves*]; Tosef. ib. B. Bath. II, 11 פרגלימין ed. Zuck. (oth. ed. פרגילמין, פרגילמין).

פִּרְקִלְמִין, v. preced.

פִּרְקִמִּים, v. פִּרְקִמִּים.

פִּרְקִמְטִימִים, v. פִּרְקִמְטִימִים. sub 'גמ'.

פִּרְקִמְטִיָּה f. (preced. wds.) *trading woman*. Targ. I Chr. II, 3 (h. text כנענית).

פִּרְקִין, v. פִּרְקִין.

פִּרְקִס f. פִּרְקִס (= פִּרְקִס, *Palet*) *undershirt, shirt*. Treat. Der. Er. ch. X פִּרְקִסוֹ הוהוּזינהו (פִּרְקִס) his undershirt.

פִּרְקִס, v. פִּרְקִס.

פִּרְקִסִּים, read:

פִּרְקִסִּים f. (πραξις) *business*. Y. Ab. Zar. I, 39^d משם

'if he decorated his store for business' sake (to attract customers), opp. פִּרְשִׁי, q. v.

פִּרְקִתָּא, v. פִּרְקִתָּא.

פִּרְרָא (b. h.) *to break*.

Pi. פִּרְרָא *to crumble*. Pes. 10^b פִּרְרָא של היניק לפִּרְרָא it is a child's way to crumble bread (and leave it on the ground). Ib. II, 1 מִפִּרְרָא וזורה וכו' he may crumble (the leavened bread) and cast it to the wind; a. fr.—Tosef. Shebi. VI, 29 מִפִּרְרָא, v. פִּרְרָא.

Hif. פִּרְרָא *to break, destroy; to thwart*. Ab. III, 11 פִּרְרָא בריתו וכו' he that breaks the Abrahamic covenant (omits or effaces circumcision, v. מִשְׁנָה). Gen. R. s. 98 (play on פִּרְרָא, Gen. XLIX, 22) לִאֲדָוִי בן שד' the son that broke (faith) with his brothers; ib. לִאֲדָוִי to whom his brothers were faithless; ib. לִאֲדָוִי, v. שד'. Ib. s. 16 (play on פִּרְרָא, Gen. II, 14) פִּרְרָא לְבָנָיו פִּרְרָא שְׁהִפְרָה וְהַצִּירָה לְבָנָיו Edom (Rome) is called P'rath, because she broke faith with, and distressed his (God's) children (Var. לְפָנָיו); because I (the Lord) shall in the end thwart her plans; Yalk. ib. 22; a. fr.—Esp. *to make void; to disallow a vow* (Num. XXX, 2-16). Ned. X, 1 אֲבִיָּה וּבִעֲלָהּ 1 both her father and her husband must declare her vow void; Ib. 2 ה' הָאָב וכו' if only the father protested, and the husband did not. Ib. 2 הִכְעֵל מִפִּרְרָא בְּגֵר וכו' in the case of an adult the husband has the right of disallowing, but not the father. Ib. 4 אִינוּ יָכוֹל לְהַפֵּר he has no power to disallow her vows. Ib. 5 יָפֵר he has the power &c. Ib. 72^a, a. e. בְּקוֹרְמִין מִיָּפֵר בְּקוֹרְמִין the husband cannot invalidate vows made before marriage. Ib. XI, 12 (90^b) יָפֵר (ל) חֲלָקִי יָפֵר he may invalidate her vow for his share (as far as it concerns him). Ib. 7 אִינוּ יוֹדֵעַ שִׁישׁ I did not know that there are invalidating powers (vested in the husband); a. v. fr.—Part. pass. מִפִּרְרָא, *pl.* מִפִּרְרָא. Ib. X, 1 אִינוּ מ' her vow is not made void. Ib. 4 whatever vows thou mayest have made in my house, shall be void. Ib. 77^b לִיכִי מ' thy vow is void; a. fr.

פִּרְרָא ch. same.

Ithpa. פִּרְרָא, *Ithpe.* פִּרְרָא, *to be broken, crushed, crumbled*. Targ. Ps. XXII, 15 Ms., v. פִּרְרָא I.—Pes. 74^b קָמִיָּה (Ms. M. דִּמְיָא; Ms. O. דִּמְיָא), v. דִּמְיָא.

Af. פִּרְרָא *to make void, invalidate*. Ned. 73^a לְכִי שָׁמַע אָפֵר when he hears of the vow, why does he not disallow it himself (what need has he of the agent)? Ib. 70^a מִצִּי מִפִּרְרָא he has no power to invalidate her vows. Ib. ^b מִצִּי מִפִּרְרָא אָב her father has no power &c.; a. e.

פִּרְרָא, v. פִּרְרָא.

פִּרְרָא, v. פִּרְרָא.

פִּרְרָא (b. h.) [*to divide, separate*,] 1) (neut. verb) *to go away, go aside, depart; to keep off*. Yoma I, 5 פִּרְרָא דָּוָא פִּרְרָא ... he turned aside and wept, and so did they. Y. Keth. I, 25^d bot. פִּרְרָא פִּרְרָא מִצִּיפִּירָא they saw him come out of Sepphoris (so that he is presumably an in-

habitant of Sepphoris); פֶּרֶשׁ מִן הַבָּתִּים they saw him leave one of the houses of Sepphoris. Num. R. s. 9 אַרְבַּע פְּרִשְׁתָּהּ thou didst depart from the way (disregard the customs) of Israel's daughters. Zeh. 113^a (play on פֶּרֶשׁה, Num. XIX, 5) מְקוֹם שֶׁפִּרְשְׁתָּה לְמִיחָהּ וְכ' where she departs for death, she shall be burnt. Y. M. Kat. I, 80^b bot. (ref. to Lev. XIII, 45) פֶּרֶשׁ ... כְּדִי שֶׁיִּרְחַק מִמָּוֶה that the uncleanness itself may cry out ..., 'keep off'; Y. Maas. Sh. V, beg. 55^d; a. fr.—2) *to pass, cross*. Yalk. Prov. 946; Yalk. Num. 738 הַסְפִּינֹת פִּרְשׁוּת בֵּים the ships make their way through the sea.—3) (act. verb) *to separate, keep off*. Num. R. s. 10 כִּשֶׁם שֶׁאִדָּם פִּירֵשׁ אֶחָד עַצְמוֹ וְכ' as a person keeps himself away (abstains) from the fruits of Orlah, so will those who misbehave towards their handmaids, be separated from the virtuous on the day of judgment.; a. fr.—Part. pass. פֶּרֶשׁ, q. v.—4) (cmp. פֶּרֶשׁ) *to single out, specify, speak distinctly*. Ib. (expl. פֶּרֶשׁ, Num. VI, 2) כְּשֶׁפִּרְשׁ לְנֹדֶר וְכ' when he speaks out his vow, to the exclusion of him who thinks it in his heart; a. fr.—Sifré Num. 24 כִּדְרֵךְ שֶׁפִּירֵשׁ וְכ' ... כִּדְרֵךְ שֶׁפִּירֵשׁ לֵךְ (Yalk. ib. 710 שֶׁפֶּרֶשׁ, v. שֶׁפִּירֵשׁ), v. פֶּרֶשׁ.

Nif. פֶּרֶשׁ *to be separated, kept away*. Lev. R. s. 22 וְהָיוּ נִפְרָשִׁים מִעֲבֹדָה זָרָה and thus they will be kept away from idolatrous worship; a. e.

Pl. פִּירֵשׁ (1) (neut. verb) *to depart, withdraw; to abstain*. Snh. 82^b פִּי ... לִפְרוֹשׁ וְלֹא פִי Zimri might have withdrawn (from the woman), but he did not. Ib. ^a וְכ' if Z. had withdrawn, and Phineas had slain him &c. Pes. 87^b מִן הָאִשָּׁה פ' withdrew from contact with his wife. Gen. R. s. 20 שֶׁפִּירְשָׁה הָיְתָה מֵאָדָם that Eve was separated from Adam.—Sabb. 86^b כֵּן הָאִישׁ פִּירֵשׁ the semen issued from a man.—Pes. 49^b וְכ' קִשָּׁה וּפ' שֶׁנֶּה וּפ' he that studied and gave it up, is the worst of all (in hostility to scholars); a. fr.—2) *to go on a voyage; to cross the ocean* (cmp. פֶּלַג *Hif.*). Y. M. Kat. III, beg. 81^c אֲכֹרֵר לִפְרֹשׁ לִים הַגָּדוֹל it is forbidden to start on a sea voyage (during the festive week). Y. Yeb. XVI, 15^d תִּפְרֹשׁוּ מִפְּרֹשֵׁי יָמִים I was crossing &c. Y. Meg. II, 73^b תִּפְרֹשׁוּ מִפְּרֹשֵׁי יָמִים voyagers on the sea; a. fr.—3) (act. verb) *to separate*. Gen. R. s. 22 אִילוּ רָצָה הַמֶּלֶךְ לִפְרֹשֵׁן וְלֹא רָצָה הַמֶּלֶךְ לִפְרֹשֵׁן if the king desired it, he would separate them (the fighters), but the king does not wish to separate them; Yalk. ib. 38.—4) *to specify, express clearly*. Ib. לֹא פִּירֵשׁוּ אִיִּא no mouth can express it. Men. 91^a וְהִפְרִישׁ when he (in making his vow) specified ('sheep' or 'cattle'), opp. בִּסְתֻמָּא. Gen. R. s. 6 פִּירְשׁוּ אִיִּרוּ the men of the Great Assembly said it plainly. Snh. VII, 5 עַד שֶׁפִּרְשׁ הַשֵּׁם until he mentions the Name expressly (uses the Tetragrammaton), opp. בִּינְיָי. Gitt. 36^a שֶׁפִּירְשׁוּ שְׁמוֹתֵיהֶן that witnesses must sign their full names; a. fr.—Part. pass. מִפְּרֹשֵׁן, f. מִפְּרֹשָׁה, pl. מִפְּרֹשִׁים. B. Kam. 54^b, a. fr. מִדָּה הַפֶּרֶשׁ מִפ' v. פֶּרֶשׁ. B. Mets. 94^b שְׁלִישִׁית that the third paragraph treats of a borrower, is explicitly stated (Ex. XXII, 13). Sot. 38^a, a. fr. שֵׁם הַשֵּׁם הַסֵּתֶם the special Name (the Tetragrammaton), v. ^asupra. Zeh. 53^a, v. סֵתֶם. Hag. 22^b וְכ' מִפ' ... מִפ' if your undefined teachings are so well-founded, how much more your explicit teachings; a. fr.—5) *to explain, interpret, define*. Ned. 2^b וּמִפְּרֵשׁ יְדוּתָא the Mishnah

begins with *kinnuyim* ..., and goes on explaining *yadoth!* Zeb. 13^a לֹא לִפְרֹשׁ וְאִין לִי לִפְרֹשׁ and I am unable to explain (the reason of the distinction between receiving and sprinkling the blood); אֲנִי אֶפְרֹשׁ I shall explain it. Ned. 81^a זֶה דְּבַר זֶה that question (Jer. IX, 11) was asked of prophets and scholars, and they could not explain it, until the Lord himself explained it (ib. 12). M. Kat. 16^b; Ber. 18^a לֹא פִירְשׁוּ לָךְ they did not interpret (the verse) to you; v. שְׁנָה I. Gen. R. s. 31 וְלֹא פ' and did not explain (of what material the serpent was to be made); Y. R. Hash. III, end, 59^a; a. fr.—Part. pass. as ab. Meg. 3^a, a. e. (ref. to Neh. VIII, 8) מִפ' זֶה הִיגִים *m'forash* means interpretation.

Hithpa. הִתְפַּרֵּשׁ, *Nithpa.* נִתְפַּרֵּשׁ *to be specified, defined; to be explained*. Lev. R. s. 6 כָּל נְבִיא שֶׁנֶּחֱפֵּז וְכ' a prophet whose name is stated. Gen. R. I. c. נִי וּבְאֹדֶר לֹא נִי in three places (in which נִי occurs) the command is specified, but in the fourth (Num. XXI, 8) it is not specified, v. supra. Yalk. Gen. 20 מִתְפַּרֵּשׁ בְּמִקְוֵהוּ וְכ' a thing which is not defined in its original place but is defined in another passage; a. e.

Hif. הִפְרִישׁ 1) *to separate; to set aside, dedicate*. Yoma I, 1 הִפְרִישׁ הַכֹּהֵן הַגָּדוֹל they removed the high priest from his house to the cell &c. Ter. IV, 1 הִפְרִישׁ מִקְצַת וְכ' he who sets aside one portion of what is due of T'rumah or tithes. Num. R. s. 10 (ref. to Num. VI, 11, וְנִשְׁחַתּוּ, וְנִשְׁחַתּוּ) שֶׁנִּפְרָשׁוּם (ref. to Prov. XXIII, 32) כִּדְ הִיין מִפְּרִישׁ וְכ' as the adder divides between life and death, so wine removes from the ways of life to those of death; Lev. R. s. 12 כִּדְ ה' הִיין בֵּין נֹחַ לְבָנָיו לְעִבְדוּת; Adam and Eve; so wine caused a separation between Adam and Eve; wine caused a division between Noah and his sons with regard to slavery; ה' הִיין בֵּין אַהֲרֹן וּבָנָיו לְמִיחָהּ; wine caused a division between Aaron and his sons with regard to death; Yalk. Prov. 960. Tam. IV, 3 מִן הַכֹּבֶד ה' severed the lungs from the liver; a. fr.—Part. pass. מִפְּרֹשׁ. Ned. I, 1 מִפְּרֹשֵׁן מִמֶּךָ I will be separated from thee (will have no dealings with thee, accept no favors &c.); ib. 5^a; a. e.—2) *to go to sea*. Gen. R. s. 13 וְהִיוּ מִפְּרֹשֵׁי לִים וְהִיוּ were crossing the ocean; a. e.

פֶּרֶשׁ ch. same, 1) (neut. verb) *to keep off, abstain* &c. Targ. Y. I Num. VI, 3. Ib. 2 פִּרְשֵׁי. Ib. XXV, 8 [read:] דְּהוּהָ לִיהָ לְמִפְּרֹשׁ וְלֹא פִירֵשׁ (v. Snh. 82^b, quot. in preced.); a. fr.—Part. פֶּרֶשׁ, פֶּרֶשֶׁת. Ib. XIX, 16; 18; a. fr.—Hull. 45^b כָּל דְּפִירֵשׁ one artery branches off to the heart, the other to the lungs &c. Zeh. 73^a, sq. כָּל דְּפִירֵשׁ whatever comes out of a mixed multitude, is presumed to have come from the majority, i. e. has the legal status of the majority; Keth. 15^a; a. fr.—2) *to cross the ocean*. Gen. R. s. 6 בֵּעָא דִּפְרֹשׁ v. infra. Koh. R. to III, 6 הוּא אֲזִיל פִירֵשׁ בִּימָא was about to go to sea; a. e.—3) *to set aside, distinguish*. Targ. Y. Deut. IV, 34; a. e.—4) *to explain*. Part. pass. פֶּרֶשׁ. Hull. 52^a לִיבְעֵי מִינִיּהּ let him be asked one question by which both cases will be made clear to us; a. e.

Pa. פִּרְשֵׁי 1) (neut. verb) *to depart, keep off*. Targ. Prov. XIX, 27 (ed. Lag. a. oth. *Pe.*).—[Targ. Y. Num. XXV, 8

plain, simple. R. Hash. III, 3 של יעל פ' a straight horn of the mountain-goat, opp. כפוף. Sabb. 104^a, v. כפוף. Ib. 106^a, v. כפוף. Men. 35^b פ' אחא מחויר פ' Ms. M. (ed. אשי) R. A. showed the index finger straight, i. e. the strap must reach from the arm to the tip of the index finger, when straightened, opp. כפוף (v. Tosaf. a. l.; Rashi: the strap must be as long as the distance from the thumb to the index finger, stretched as wide as possible, opp. כפוף the distance from the index to the middle finger). Mekh. B'shall. beg. לא ליה דרך פ' רב the Lord did not lead them on the direct road to Palestine; Yalk. Ex. 226 בפשוטה (sub. דרך). Mekh. l. c. לא הבריאן המקום בפשוטן (corr. acc.). Cant. R. to I, 16 with a single expression (of praise), opp. כפוף. B. Bath. X, 1, a. fr. פ' גט a plain, open document, opp. מקושר folded; Tosef. Gitt. VIII (VI), 9 פ' ed. Zuck. (Var. פ' גט). Y. R. Hash. III, 58^d top פשוטה (sub. ריקיעה) the plain note (ריקיעה), opp. the tremulous note; a. fr.—2) (noun) *the plain, literal sense*. Sabb. 63^a, a. e. אין פשוטא (יורש. sub. 3) מקרא יוצא מידו פשוטא *entitled to a single share*, opp. בבור. Bekh. 52^b פ' מה חלק פ' as the share of the plain heir is an inheritance, so the share of the firstborn is an inheritance (and not a gift affected by the jubilee laws); B. Bath. 124^a. Ib. 126^a בכור שחלק ב' בכור. Y. Keth. IV, end, 29^b בכור. Num. R. s. 6 פ' בני the sons of a plain (not firstborn) man; a. fr.—*Fem.* פשוטה (sub. ירושה) *single share*. Y. B. Bath. VIII, 16^b top, opp. קפילה. *Pl.* פשוטים פשוטין. Sabb. 103^b, v. כפוף. Num. R. l. c. פשוטין the plain (not firstborn) Levites took the place of the firstborn Israelites; a. fr.—4) *flat, level, without receptacle*. Tosef. Kel. B. Bath. VI, 1 מן חפ' לקיבול if one changes a leather implement . . . from a flat surface to a receptacle. Ib. IV, 3 פשוטו מחור in its flattened condition (when the bag is unrolled), it is not susceptible to uncleanness; a. fr.—*Pl.* as ab. Kel. II, 1 פשוטין those of them which are flat, opp. מקבלין which have receptacles. Sabb. 123^b, a. e. פשוטין flat wooden implements (boards &c.). Y. ib. X, end, 12^d כפ' when they are flat, opp. מקופלין folded; a. fr.

פשוטא m. (preced.) 1) *flat, plain*.—*Pl.* פשוטא. Targ. Y. Num. XXXI, 22 *flat vessels*.—2) *plain sense*, v. פשוטא.—[Yalk. Is. 352 מפשוטיון, v. פשוטא.]

פשוטה, v. פשוט.

פשוטין, v. פשוט.

פשוטא m., *pl.* פשוטין 1) = h. *tepid (water)*. Targ. Koh. II, 8 ed. Lag. (ed. Vien. פשוט; oth. ed. פשוטין).—Hull. 46^b; 47^b. Ib. 84^b כסא דפשוטין some ed. (read: רי . . . or דפשוטין. B. Mets. 29^b דפשוטין (some ed. פשוטין); a. e.—2) *rills formed by thawing snow*. Ab. Zar. 34^b, v. עיקולא. Kidd. 73^b רש בו רב (Rashi: פשוטין) if a child is found in shallow water formed by melting snow (where no ship can pass), it is legally considered a foundling.

פשוט Ar., v. פשוט.

פשוטא m. name of a bird.—*Pl.* פשוטין. Lev. R. s. 22 מוכחשין פ' מוכחשין Ar. (Ar. s. v. כחש : כחש) saw two *pashoshin* fight (ed. ציפריין מחנצירין).

פשוט (b. h. *Pi.*) *to split, tear off, strip*. Y. Yeb. XVI, 15^d ופשוטו . . . נחלה he suspended himself from a branch of an olive tree and tore it off (for a weapon); Bab. ib. 122^b; Tosef. ib. XIV, 10.—[Tosef. Neg. V, 13 פשוט מן הנימין read with R. S. to Neg. XI, 10 פשוט.]

Nif. פשוט *to be stripped, split*. Shebi. IV, 6 וכו' אילן שני' וכו' if a tree is split, you may tie it up in the Sabbatical year, not that it may grow together again, but that it may not split farther. Ukts. III, 8; Tosef. Kel. B. Kam. I, 13; Hull. 128^b, v. צרה II. Ib. 127^b וכו' פירות שני' וכו' if a tree is stripped, and on it (on the branch torn off) are fruits; a. e.

פשוט ch. same. Targ. I Sam. XV, 33 (h. text שסך). Targ. Ps. VII, 3 (h. text פירק).—M. Kat. 10^b דפ' דארי מאל דפ' דארי מאל he that strips a date palm (cuts shoots off); B. Bath. 54^a.

Pa. פשוט same. Targ. II Esth. III, 8.—Bets. 33^b דורה וכו' פשוט broke a branch off, and gave us each several sticks.

Rhpe. פשוט 1) *to be torn loose, separated*. Targ. Y. Lev. XI, 32; 39.—2) (cmp. *Hif.*) *to part one's feet, to force one's self to stand still*. Kidd. 81^a מנא לפלגא א' (ד) ורגא א' when he arrived at half the ladder, he stemmed his feet.

פשוט (b. h.) 1) *to stretch, straighten*. Sabb. I, 1, sq. וכו' פ' העני את ידו וכו' if the recipient puts his hand forth to within (the house). Pes. 118^b, a. e. שפושטין, v. פס II. Gen. R. s. 28 פשוטו ידיוהם במצוה they (the Sodomites) never stretched their hands forth for good deeds (charity); Lam. R. to IV, 6; Yalk. Ez. 351, Ber. 3^b; Snh. 16^a פשוטו he stretches his fingers so as to reach his wrist. Lev. R. s. 2 לוי פושטין לוי we must reach forth our hands to him, v. פנה. Keth. XIII, 5 ופ' לו את דרגל . . . הפוסק if a man promises a certain amount to his intended son-in-law, and shows him the foot, i. e. refuses to give it to him; a. v. fr.—Y. R. Hash. III, 58^d top (ref. to פשוט, ib. III, 3) כרי שפשוטו וכו' (or שפשוטו, *Pi.*) (the horn is straight), intimating that they must straighten their hearts through repentance.—Part. pass. פשוט, q. v.—2) *to strip*; (sub. בגדי) *to undress*. Yoma III, 4; 6. Ib. 31^b מקדש . . . פושט he (the high priest) undresses first and then sanctifies (washes his hands and feet). Ib. 32^a וכו' פושט אלא וכו' can a man put off anything except what he has put on? Tam. I, 1; a. fr.—Part. pass. פשוט. Y. Yoma III, 40^e bot. ואחר לבוש whether he undresses or dresses, in either case the sanctification follows the act.—3) *to make plain, to explain*. Num. R. s. 18; Tanh. Huck. 1 וישב ופושט וכו' was sitting at the gate of his town and explaining (teaching); (Gen. R. s. 10 ופושט אורח וכו' Ex. R. s. 47 ופושט אורח וכו' he learned (the Torah) in day-time and explained it to himself at night; a. fr.—Part. pass. as ab. Lev. R. s. 16 (ref. to Ps. XXXIV, 13) פ' ודיכן דוא פ' all my days I have read this verse (question), but I never knew where

it is answered.—4) (neut. verb) *to spread, be published*. Hor. 3^b עד שתפשוט דורא בכל וכו' until the decision is spread (adopted) in the whole congregation of Israel. Ab. Zar. 36^a; a. fr.

Pi. פישט 1) *to stretch, straighten out*. Y. Snh. III, 21^a bot. הרחיל מפשט וכו' (interch. with פישט) he began to put forth his hands and deal in fruits of the Sabbatical year. Tosef. Neg. I, 8 אר קומטיו וכו' the creases are straightened out, and then the leprous spot is examined; a. e.—Tosef. Nidd. VI, 4, v. infra.—Part. pass. מפושט. Y. Naz. IX, 57^d רגליו מפושטות וידיו וכו' if the corpse is found with its feet stretched and its hands on the heart, opp. קמצוץ.—2) *to strip, take off*. Tosef. Kel. B. Kam. IV, 17 משרפושט (not חלוקן) from the time that the coat (the plaster of the stove) is taken off.

Nif. נפשט 1) *to be straightened out, be unfolded, become flat*. Kel. XXVI, 2 נהור נ' when it (the bag) is straightened out (so as to be a plain piece of leather, v. פשוט), it is not susceptible to uncleanness. Tosef. Neg. I, c. נ' כקמיוט שני' like a creased garment that has been straightened out; a. e.—2) *to be stripped*. Pirké d'R. El. ch. XIV נ' עור צפורן נ' the horny skin was taken from Adam, and he saw himself naked. Midr. Till. to Ps. XCII, v. infra.

Hif. חפשט 1) *to strip, flay*. Pes. V, 9 כיצד חולקין ומפשטין? how did they suspend and flay (the Passover lamb)? Ib. וכלהפשיט ... he that could find no place where to suspend and flay. Tam. IV, 2. Pesik. R. s. 28 הפשיטו אתם they undressed their men servants and maid servants and presented them &c.; a. fr.—2) *to shed the skin*. Pirké d'R. El. I, c. נ' עורו וכו' that it (the serpent) should shed its skin once in seven years. Midr. Till. to Ps. XCII חננשו וכו' ed. Bub. (oth. ed. שנפשט) of the skin which the serpent shed the Lord made garments of honor &c.; Pirké d'R. El. ch. XX; Yalk. Gen. 34.

Hof. חפשט *to be stripped*. Zeb. XI, 3 עד שלא ר' before the hide was taken off. Ib. 93^b; a. e.

Hithpa. חתפשט, *Nithpa.* נתפשט *to be straightened, become even; to flatten*. Hag. 9^a ונ' וכו' if he was lame on the first day and became straight &c. Y. Yeb. I, 2^d bot. עד שתתפשט חכה, v. פה; Tosef. Nidd. VI, 4 נתפשטו הקמטין וכו' the wrinkles became even, and her beauty returned &c.; a. e.

פֿשיט, פֿשט ch. same, 1) *to stretch, stretch forth; to straighten*. Targ. Y. Gen. XXII, 10. Ib. XXXVIII, 28. Targ. Prov. XXXI, 19; a. fr.—Ib. XXVI, 18, v. פשט.—R. Hash. 26^b כמה רפשיט איניש וכו' the more man straightens his mind (removes all duplicity, v. preced.), the better it is, opp. כירך bends, humbles.—Part. pass. פשטי; f. פשיטא. Targ. Y. Ex. XXVI, 28 (ed. Amst. פשיט). Targ. II Esth. V, 1.—2) *to strip, tear, flay*. Targ. Y. II Num. XXIII, 24.—Pes. 113^a פשוט; B. Bath. 110^a, v. נפשט I.—3) (neut. verb) *to be stretched forth, reach out*. Y. Peah VIII, end, 21^b ידיה וכו' may these hands which did not reach out to give thee, be cut off.—4) *to explain, teach; to deduce*. Gen. R. s. 17 הוין יתביין פשטין וכו' he and R. ... sat teaching; Lev. R. s. 34. B. Mets. 18^b רבא דיהודי וכו' and Raba decided that restitution must be made. Kidd. 9^b

after having raised the question, he met it again himself. Ber. 2^b מהבריחה and then they solved the question by deduction from a Boraitha. Hor. 13^b גרס ורנא וכו' he explained (the subject to himself), and committed it to memory again and again. B. Mets. 90^b מהא דרנא derive from this (Boraitha) one answer to the questions before us. Kidd. 25^a בעידו ... did you ever ask me anything that I did not explain to you?; a. fr.—V. פשיטא.

פֿשטא m. (preced.) 1) *plain wording; plain sense*. Keth. 111^b פשטיה דקרא במאי כריב what does the plain text (not homilectically changed) refer to?; Erub. 23^b פשטיה דקרא what is the plain sense (not homilectically forced) of the text?; Kidd. 80^b; a. e.—Y. Snh. I, beg. 18^a פשטיה דקרייה the plain sense of the text. Y. B. Bath. VIII, 16^a בעי מימר פשטיה וכו' (פנסטה) wanted to give the meaning (of the verse) and could not find it.—2) *extension, natural course* (of a river). Gitt. 60^b; Hull. 18^b; 57^a, v. קור II.

פֿשטינא, v. פשיטא.

פֿשי v. פוש.

פֿשי v. פסי.

פֿשיון, v. פשוין.

פֿשיחה f. (פשיח) *stripping*. Sabb. 109^b אפ' דריקלא (אפשיחה) on that portion of a date palm which shows the signs of having been stripped.

פֿשיט v. פשט.

פֿשיטה c. (preced.) 1) *explanation, teaching*.—Pl. when they had finished their studies; Yalk. Is. 352 plain, self-evident truth; is it not a matter of course? Meg. 3^b, a. fr. לי I have no doubt. Y. Pes. VII, 34^b bot. פ' דא this is clear, that &c. Y. Sabb. X, end, 12^d מה דרבימא וכו' what to R. Jeremiah is doubtful, is clear to Isaac ben U. B. Bath. 137^a פ' לי וכו' is not this a matter of course (what need was there to say it)? (Answ.) I might have thought &c. B. Mets. 16^a it is undisputed, if he sold it ..., but if he made a present of it (to the robber), there is a difference of opinion &c.; a. v. fr.—Pl. פשיטין. Y. Bets. I, 60^b פ' לכוין פ' things doubtful to the Rabbis are clear to you; those clear to the Rabbis, are doubtful to you.—3) (fem.) *Ps'hifa*, a small coin. Hull. 54^b פ' דפימבדירא like a small P.—Pl. פשיטי. Ib. דפימבדירא. B. Mets. 16^b רספרא the writer's fee, v. זיר ch.—Trnsf. flat and round blisters. Gitt. 67^b פ' קאי בישריה פ' his body was full of blisters.

פֿשיטה f. (פשט) 1) *stretching forth*. Y. Yoma V, 42^b bot. פשיטה reaching out with the hand.—2) *undressing*. Ib. III, 40^c פ' ללבישה פ' draw an analogy between (the high priest's) taking off and (his) putting on his garments; Bab. ib. 31^b; a. e.—V. לבישה.

פְּשִׁימוֹת f. (v. פְּשִׁיט) *the plain heir's right, single share*. Y. B. Bath. VIII, 16^b top לִישׁוֹל פ' אֲבִיר to take the plain share to which his father would have been entitled, opp. כְּפִילוֹת.

פְּשִׁימוֹתָא ch. same. Sot. 13^a, v. בְּכִירוֹתָא.

פְּשִׁימוֹנָא m. (פְּשִׁיט) *a low, spreading plant, fern*. Sabb. 110^b פְּשִׁיטִינָא Mss. (v. Rabb. D. S. a. l. note; ed, פְּשִׁיטִינָא, Ar. פְּשִׁיטִינָא) let him take a fern and boil it in wine &c.

פְּשִׁיעוּת f. (פְּשִׁיעַ) *trespass, negligence*. Y. Sabb. XIV, 14^c bot. מַחֲיִים בִּפְּ' וְכ'... ninety-nine persons die through their own fault against one through the hands of heaven (a natural death); Lev. R. s. 16.—Esp. *negligence in guarding a trust, indictable neglect* (Ex. XXII, 8). B. Mets. 94^b לֹפֶ' אֲבִירָה שְׁקִירוּבָה losing which comes near to wilful neglect, opp. אוֹנֵס. Ib. 81^a, a. e. בְּבַעֲלִים פ' a loss through carelessness that occurred in the presence of the owner (Ex. l. c. 14). B. Kam. 21^b, a. e. וְסִיפִי בִּפְּ' הַחֲלוּתִי if there was neglect in the start, but the final injury came about through an unforeseen accident; a. fr.

פְּשִׁיעוּתָא ch. same. B. Mets. 42^a רַלְעִנִין גִּבְרִי although this was proper care as regards thieves, it was carelessness as regards fire. Ib. every 'I do not know' (plea of ignorance) is considered an admission of indictable neglect; a. e.

פְּשִׁיפָּס v. פְּסִיפָּס.

פְּשִׁיפְשִׁין v. פְּשִׁפְשִׁין.

פְּשִׁיטָא v. פְּשִׁיטָא.

פְּשִׁטָא v. פְּשִׁטָא.

פְּשִׁל (cmp. פְּתַל) *to twist, knot*, v. infra.

Hif. **פְּשִׁיל** 1) *to knot and fasten*. Tosef. Sabb. IV (V), 2 and fasten the strap under its tail; Y. ib. V, 7^b bot.; Ms. M. (ed. Bab. ib. 53^a **פְּשִׁיל** Ms. M. (ed. do אל תִּפְשִׁיל יָדְךָ לְאַחֲרֶיךָ וְכ' 9, Tosef. ib. VI (VII), 9, do not twist thy hands on thy back, lest we be prevented from work (a superstitious belief); Yalk. Lev. 587.—Esp. *to twist or knot a bundle and throw it over one's shoulder*. Succ. 27^b טִלְיוֹ וְכ' R. El. tied up his cloak and threw it over his back and went off; Tosef. ib. I, 9 רִגְלִיו וְכ' (read בגָּדָיו, v. infra) R. El. bundled up his garments &c., i. e. went off in an ostentatious manner). Tosef. Hull. VIII, 4 [read:] וּמִפְּשִׁילָן (read: he may wrap them up with the peddler's bundle and strike, and cast them over his shoulder. Men. 85^b וְכ' he tied up his implements and threw them &c. Kil. IX, 5 Y. ed. הַצְּמוּעִים מִפְּשִׁילָן לְאַחֲרֵיהֶן בַּמִּקֵּל in bundles over their shoulders. Y. ib. IX, beg. 31^d (ref. to Lev. XIX, 19) I might have thought, לא יַעֲלֶה, לא יַעֲלֶה (not) one dare not throw the bundle (containing forbidden garments) over one's shoulder; Sifré Deut. 232 לא יִפְשִׁילָנּוּ בְּקֹפֶה וְכ' (not לקופה); Yalk. Lev.

614 לא יִפְשִׁילָנּוּ בְּקֹפֶה וְכ' a. fr.—Gen. R. s. 22, end; Yalk. ib. 38 דָּ' דְּבָרִים לְאַחֲרָיו וְכ' he (Cain) threw the words (which he had heard) over his shoulder and went off, i. e. was petulant. Pesik. Shub., p. 160^a וְכ' דְּבָרִים וְכ' he went off like one that casts the words &c.; Lev. R. s. 10 בְּגִדָיו לְאַחֲרָיו וְכ' v. supra.—Part. pass. מוֹפְשִׁל f. מוֹפְשִׁלָּה Y. B. Kam. II, 3^a וְכ' מ' קִפְצוּ קִפְצוּ if his bundle (of grain &c.) was hanging over his back &c. Ber. 62^b; a. e.—2) *to twist (wicks)*, (v. פְּתִילָה). Y. Succ. V, 55^b bot. (expl. מִפְּשִׁילִים) they make wicks of them, v. פְּקַע. Keth. 75^a וְכ' דְּרִירָה וְכ' she twisted her breasts back of her and gave suck to her child; a. e.

פְּשִׁלָּא v. פְּשִׁלָּא.

פְּשִׁיעַ (b. h.) [*to pass beyond*, 1) *to be wilful, rebellious*. Yoma IV, 2 פְּשִׁיעִי; ib. VI, 2 פְּשִׁיעִי v. פְּשִׁיעִי; a. fr.—*a wilful transgressor, rebel, apostate*. Gitt. 57^a פ' יִשְׂרָאֵל a Jewish apostate (the censor's disguise for Jesus). Ib. דוֹרֵי מִדֵּה בִּין רַחֲמֵי יִשְׂרָאֵל וְכ' פ' הָאֵלֶּיךָ וְכ' פ' הָאֵלֶּיךָ come and see the difference between Jewish apostates and gentile prophets. R. Hash. 17^a פ' Jewish sinners with their bodies (disregarding the ceremonial laws intended to guard the purity of life); gentile sinners with their bodies (lustful and violent). Midr. Till. to Ps. LI אֲמַר לְפָנֶיךָ when thou sayest to the sinners, why have you not repented? (they may plead ignorance of thy goodness, but) if thou receivest me, all sinners will make peace with thee; a. fr.—2) *to be faithless*. Gen. R. s. 52 (ref. to Prov. XVIII, 19) פְּשִׁיעָה thou (Lot) wast faithless to Abraham; Num. R. s. 18 בַּחֲרֹה וְכ' this refers to Korah who was faithless to the Law, which is called 'strength'; a. fr.—Esp. (with ref. to Ex. XXII, 8) *to be negligent in guarding a trust*. B. Mets. 36^b בִּה וְכ' if he was careless in guarding the animal, and it went out &c. Ib. 34^a כִּיִּן וְכ' as soon as he says, 'I have been at fault', he surrenders the eventual fine (of the thief) to the owner. Ib. 58^a לְדֹר פְּשִׁיעִים in order that they may not be called faithless guardians; a. fr.—Ber. 28^a וְכ' וְכ' and he is called negligent (because he delayed his prayers).

Hif. **פְּשִׁיעַ** *to cause to transgress*. Num. R. s. 9 (ref. to Ex. XXII, 8) יִשְׂרָאֵל בְּרִיבּוֹר לֹא יִדְרֶה it alludes to Aaron who caused Israel to transgress the commandment, 'thou shalt have no other gods &c.' (Ex. XX, 3).

פְּשִׁיעַ ch. same. Taan. 24^a וְכ' מַחֲשִׁדִּינָא if a child rebels (refuses to study), I bribe him by giving him &c. Gitt. 36^a הוּא פְּשִׁיעַ בְּמִיָּקֵר he was faithless to (maltreated) the children; Macc. 16^b.

פְּשִׁיעַ m. (b. h.; preced.) *rebellion, sin*. Gen. R. s. 22 מַה פְּשִׁיעַ 4 פְּשִׁיעַ Tanh. Vayesheb 4 מַה פְּשִׁיעַ what wrong have I done?; a. e.—*פְּשִׁיעִים*. Yoma III, 8; IV, 2. Ib. 36^b by *p'sha'im* are meant rebellious acts; Y. ib. III, 40^d bot. פְּשִׁיעִיהֶם; Tosef. ib. II, 1; a. e.

פְּשִׁפּוּשׁ m. (פְּשִׁפּוּשׁ I) 1) *investigation*. Targ. Y.

Lev. XIX, 20 (h. text בקרת).—2) *that which has been, or is to be searched out, depth, recess*. Targ. Job VIII, 8 (h. text וחקר). Ib. XXXVIII, 16; a. e.—*Pl.* פֶּרִי, פֶּשֶׁר־שֵׁין. Targ. Ps. XCV, 4.

פֶּשֶׁר־שֵׁין, v. פֶּשֶׁשׁ.

פֶּרִי, פֶּשֶׁר־שֵׁין I [to *split, enter into*, comp. בָּרַק. *to examine, investigate*. Sifré Deut. 306 (ref. to Deut. XXXII, 2) מה' כה' וּמִפֶּשֶׁר־שֵׁין בהם וכו' as the rains come down upon the plants and cleanse and permeate them &c.; כן הוֹי; &c.; so do thou enter into the words of the Law &c.; Yalk. Ib. 942. Ber. 5^a רִפְשֶׁשׁ במעשיו... if man sees that troubles are coming upon him, let him investigate his conduct; & אם פ' ולא מצא וכו' if he has investigated and can find nothing (wrong) &c. Erub. 13^b, v. מִשְׁמַשׁ. Y. Keth. I, 25^a bot. וּמִפֶּרִי וּמִצָּא וכו' if it be a case when he searched and found (tokens of virginity) &c. Ex. R. s. 25 דָּם מִפֶּשֶׁשׁ שֶׁנֶּרְוָרָיו a human being examines his papers. Tanh. Huck. 6 וּשְׁאֵלָתִי וּפְשָׁעֵי־שָׁחִי I searched and inquired and investigated. Tosef. Shek. II, 1 מִפֶּשֶׁשׁ־שֵׁין בו וכו' they searched him on entering (the treasury) and on leaving. Tosef. Yeb. XIV, 8 מִפֶּשֶׁשׁ־שֵׁין בְּאֵיזָרָה הָעִיר investigation is held in that town. Tosef. Neg. VI, 7 צָא וּפְשָׁעֵשׁ בְּעֶצְמֶךָ וכו' go and examine thyself (thy conduct) and do repentance; a. e.

פֶּשֶׁר־שֵׁין I ch. same. Targ. Y. Gen. XXXI, 34 (h. text ממש). Ib. 35 (h. text רחש). Targ. Ps. CXXXIX, 1 (h. text וחקר); a. fr.—Lev. R. s. 22 וּפְשָׁעֵי־נִירָה they went and searched him; Gen. R. s. 10. Ib. s. 49 וּפְשָׁעֵשׁ דִּינָא go and investigate the case. Lam. R. to I, 2 (ref. to Ps. LXXVII, 7) מִפֶּשֶׁשׁ־שֵׁין מִשְׁחַצִּי אָנָּה . . . I speak to my heart and investigate my doings; a. fr.

פֶּשֶׁר־שֵׁין II (comp. preced. a. פֶּשֶׁר. [to *divide, spread*.] *to dissolve*. Yalk. Lam. 1000 הֵיוּ מִפֶּשֶׁשׁ־שֵׁין וְנוֹפְלִין they melted and fell apart.

פֶּשֶׁר־שֵׁין II (transpos. of שפשה) *to rub against, let glide down*. Sabb. 154^b דָּקַמְשֶׁשׁ לִירָה וכו' Ms. M. (ed. דקא) he let his son glide down the back of an ass (to amuse him).

פֶּרִי, פֶּשֶׁר־שֵׁין I c. (פֶּשֶׁשׁ I) *wicket*. Midd. I, 7 וְהָ שְׂדֵיחָה the gate which opened into the court had a small wicket by which they entered to patrol &c. Tam. I, 3. Ex. R. s. 42 פֶּרֶחַ מִתַּחַת וכו' the Lord opened unto him a wicket under his throne of glory. Num. R. s. 13; Pesik. R. s. 5 וְשִׁילַח וכו' he entered the palace through a wicket, and sent his crier forth saying, the king has entered the palace. Gitt. 54^b (in Chald. dict.) וְיִרְלֵמָא רְחוּרִיחָה בִּפְּ high priest) through the wicket; a. e.—*Pl.* פֶּרִי, פֶּשֶׁר־שֵׁין. Shek. VI, 3. Zeb. 56^a; 55^b שְׁנֵי פ' הָיוּ וכו' (Ms. R. 2 מִפֶּשֶׁר־שֵׁין, Ms. K. מִפֶּשֶׁר־שֵׁין, v. Rabb. D. S. a. l. note 80) two wickets, eight handbreadths high, were in the Temple chamber for the knives; Tosef. Ib. VII, 1 פֶּסְפִּיסִין ed. Zuck. (Var. פֶּסְפִּיסִין, corr. acc.). Zeb. I. c. פֶּרִי־פֶשֶׁר־שֵׁין שְׁאֵנִי it was different as regards the height of wickets. Gen. R. s. 1; Yalk. Ib. 2 הָיָא דִּרְאָךְ

הַעֲשֶׂה הַדְּרִים . . . פ' how to arrange the chambers, how to arrange the wickets (doors between the rooms).

פֶּשֶׁר־שֵׁין II m. (פֶּשֶׁשׁ I, comp. בָּקָא. [searcher,] *bed-bug*. Ter. VIII, 2. Nidd. 58^b. Y. Ber. IX, 13^c bot., v. בְּלִיקָה.

פֶּשֶׁר־שֵׁין III m. (פֶּשֶׁשׁ II) *melting, dissolving*. Yalk. Lam. 1000 (ref. to למס, Lam. I, 1) אֵין לֶשׁוֹן מִס אֵלָא לֶשׁוֹן mas means melting, as we read (Ex. XVI, 21) &c.

פֶּשֶׁר־שֵׁין* m., pl. פֶּשֶׁר־שֵׁין, v. פֶּסֶרֶס.

פֶּשֶׁר [to *divide, to spread*,] 1) *to melt, dissolve*. Mekh. B'shall., Vayass'a, s. 4 (expl. וינמס, Ex. XVI, 21, comp. III) דִּיהָ פִּישֶׁר וְהוֹלֵךְ וכו' when the sun shone upon it (the manna), it melted and formed rivulets which ran &c.—2) *to be stale, tepid*. Tanh. Vayesheb 4 פִּישֶׁר a cup of wine mixed with stale water. Sifra M'tsor'a, ch. I מֵיִם פִּישֶׁרִים stale water (from pools), opp. מֵיִם חַיִּים. Par. VIII, 9 (מֵיִם) מֵיִם חַיִּים וְהוֹלֵךְ־הֵם salty water and pool water.—In gen. פִּישֶׁרִים (sub. מֵיִם) *tepid liquids*. Y. Sabb. XX, 17^c bot., opp. צוּלִין. Gen. R. s. 86 when his master said to him mix the wine with tepid water, it was tepid, opp. רִוּחָחִין. Ber. 16^b; Y. ib. II, 5^b bot.; v. בָּקָה. Y. Nidd. II, beg. 50^c; a. fr.—[Y. Keth. X, end, 34^a, v. *Pi*.—Yalk. Gen. 38 וּפִשְׁרָהּ, v. *Nithpa*.

Hif. 1) *to make tepid; to temper, cool*. Sabb. 40^b because (by standing against the fire after a cold bath) he tempers (warms) the water on his body. Ib. III, 5 (41^a, sq.) כַּרִּי לִפְשֶׁרֶךָ enough to temper the cold water, opp. בִּשְׂבִיל שִׂיחוֹמִי to get hot. Y. ib. III, 6^b you may temper (cold water, on the Sabbath) by contact with a temperature which the hand can endure. Lev. R. s. 26 (ref. to Ez. X, 7) הִפְשִׁירֶךָ וְנָחֵן וכו' he lowered the temperature of the coals and handed them to him; Yalk. Kings 220; Tanh. Emor 3; Midr. Sam. ch. XXIV (Yoma 77^a נִצְנַנְתִּי. Pesik. R. s. 12 (ref. to כָּרָה, Dent. XXV, 18) הִפְשִׁירֶךָ 'who cooled thee', he (Amalek) made thee lukewarm, he made thee cold like water (so that others were encouraged to attack thee); a. fr.—2) (v. פֶּשֶׁרָהּ) *to compromise*. Y. Sot. V, 20^c bot. עֲמוּ וּכְרוּחַ וְה' עֲמוּ וְה' Abraham changed the evil inclination within him into good . . ., he compromised with it, (as we read, Neh. IX, 8,) and he made a covenant with it (his heart); Y. Ber. IX, 14^b bot. וְהַפְסִיד אֵלָא (corr. acc.).—Tosef. Erub. XI (VIII), 11, v. infra.

Nif. 1) *to be dissolved; to be tempered*. B. Kam. 28^b even if the vessel fell apart (and its contents made the ground slippery). Sabb. 40^b לֹא בִשְׂבִיל שִׂיבְשֵׁל (not that it (the oil) be heated to boiling, but only that it be tempered (or be made more liquid).

Pi. 1) *to separate, tear loose, disengage*. Tanh. Ki Thissa 1 thou disengagest it (the thorn sticking to thy garments) here, and it sticks there; Pesik. R. s. 10 beg. וְהוּא מִפֶּשֶׁר אֹרְחָה וכו' (not אֹרְחָה). Y. Sabb. VII, 10^a bot. הֵם מִפְּשֶׁרֶךָ he may pick them (the thorns) out, . . . provided he does not tear the garment; Tosef. Erub. XI (VIII), 11 מִפֶּשֶׁר בִּידֵי Var. (ed. Zuck, מִפֶּשֶׁר. Pesik. R. s. 13

until he has redeemed his debt; וכ' ויכין דנרפער וכ' (read: read: (ספן) and when his account was settled (v. preced.).

פֶּשֶׁר m. (preced.) *interpreter*. Targ. O. Gen. XL, 8 ed. Berl. (oth. ed. פֶּשֶׁר). Ib. XLII, 15.

פֶּשֶׁר II m. (preced.) *interpretation*. Targ. Y. Gen. XL, 8 ליה ליה (O. פֶּשֶׁר, v. preced.).

פֶּשֶׁרָא v. פֶּשֶׁרָא, a. פֶּשֶׁרָא.

פֶּשְׁרָה f. (פֶּשֶׁר) [*division*, cmp. בָּצַע] *compromise, settlement* (cmp. Samar. פֶּשְׁרוֹנָה for משפט, Ex. XXI, 1, a. fr.). Keth. X, 6 כְּרִינְהוּ פ' כְּרִינְהוּ פ' until they agree to a division among them. Tosef. Snh. I, 2 כִּדְ הַפ' כִּדְ הַפ' as three judges are required for legal judgment, so are three required for arbitration; Bab. ib. 5^b ופ' בשנים when two judges have arbitrated, the parties cannot retract (v. פֶּשֶׁר). Y. ib. I, 18^b, v. הַבְּרָעָה Ber. 10^a; a. fr.—Sifré Num. 95 וז' וז' this is to be a compromise (between God and ourselves), he cannot give us what we demand.

פֶּשְׁרוֹתָא ch. same. Targ. Y. Deut. I, 16.

פֶּשֶׁת, Lam. R. to II, 2, v. פֶּשֶׁת ch.

פֶּשְׁתִּיכְנָא, v. פֶּשְׁתִּיכְנָא.

פֶּשְׁתִּימִים pl. (used as sing. f.; b. h. also פֶּשֶׁת a. פֶּשֶׁתָּה; פֶּשֶׁת, cmp. פֶּשֶׁת, *to spread*; cmp. בִּזְיָן) *flax, linen*. Kil. IX, 1 no mixed web is forbidden as *Kilayim*, except wool and flax. Sabb. 27^a. Men. 39^b. Y. Kil. IX, beg. 31^d (ref. to Lev. XIII, 47) מזה פ' כְּבִירִיתָהּ וז' as by 'flax' the material in its natural color is meant, so 'wool' is meant &c.; Sifra Thazr., Neg., Par. 5, ch. XIII מזה פ' כְּבִירִיתָהּ; a. fr. (interch. with next w.).

פֶּשְׁתָּן f. same. Kil. IX, 1. Y. ib. 31^d כְּבִירִיתָהּ וז' sea-flax (tangle). Kel. XVI, 6 פ' עִשִׂי פ' workers in flax. Sifra Thazr., Neg., Par. 5, ch. XIII פ' אִינִים של פ' אִינִין. Ib. ch. XV, פ' אִינִין. Gen. R. s. 32; Cant. R. to II, 16 פ' אִינִין. when his flax is hard, the flax-worker does not beat it too much וכ' וכשפֶּשְׁתָּהּ קשה וכ' but when his flax is good, the more he beats it, the better it grows; so the Lord tries not the wicked &c.; a. fr.

פֶּשְׁתָּנִי m. (preced.) *flax-worker, dealer in flax*. Y. Yeb. XIII, 13^c. Gen. R. s. 32, a. e., v. preced.

פֶּת *two*. Snh. 4^b פת באפריקי שתיים *pth* in Afriki means two; Men. 34^b; Zeb. 37^b.

פֶּת c. (b. h.; פֶּתָה) *a piece of bread*, in gen. *bread, food, sustenance*. B. Mets. 107^b פת שתייה breakfast. Ib. (ref. to Ex. XXIII, 25) וז' פת במלח וכ' that is the morning bread with salt and a ladleful of water. Ab. Zar. II, 6 וז' וז' their (the gentiles') bread and oil; ib. 36^a פֶּתָה וז' Yoma 74^b, v. כֵּל. Hor. 13^b פֶּתָה וז' bread not sufficiently cooked (baked). Ib. פֶּתָה וז'

Nithpa. נִתְּפָא to be disentangled; trnsf. to be acquitted, pardoned. Gen. R. s. 22 ונִתְּפָא I repented and was pardoned; Lev. R. s. 10; Midr. Till. to Ps. C; Yalk. Gen. 38 ונִתְּפָא (corr. acc.).

פֶּשֶׁר I ch. same, 1) *to melt, be dissolved*. Targ. O. Ex. XVI, 21.—Trnsf. (of a charm) *to vanish, be broken*. Snh. 67^b כִּי מָטָא לַאֲשָׁקוּרִי מִיָּדָא פ' וכ' when he came (to a river) to let the ass drink, it disappeared (the charm was broken), and there stood a landing board (v. אִיִּקְרָא).—2) [*to dissolve*,] *to chew the cud*. Targ. Y. Lev. XI, 7. Targ. Dent. XIV, 8.—3) *to solve a riddle or a dream; to interpret*. Targ. Gen. XL, 16. Ib. XLII, 12; a. fr. (in O. ed. Berl. interch. with *Pa.*).—Lam. R. to I, 1 רְבִירָא (רְבִירָא אִתְּתָא) רְבִירָא וז' דלמא דאתון (דלמא איתתא) רְבִירָא do you understand how to interpret a dream which I had as well as your master?; a. e.

Pa. פֶּשֶׁר 1) *to disengage, tear loose*. Pesik. Shek., p. 11^a which thou makest loose here &c., v. preced. a. פֶּשֶׁרָא; Yalk. Prov. 953; Yalk. Ex. 386.—Snh. l. c. פֶּשֶׁרָה לָהּ (Ms. K. פֶּשֶׁרָהָה) she released (disenchanted) her.—2) *to solve (a riddle), interpret (a dream)*. Targ. O. Gen. XLII, 15 ונִתְּפָא ed. Berl. (ed. Amst. ונִתְּפָא). Ib. XL, 16; a. fr. (v. supra).—Targ. Cant. II, 5 (some ed. ונִתְּפָא *Af.*).—Yoma 28^b ונִתְּפָא מִפֶּשֶׁר did he dream and himself interpret?, i. e. did he answer his own query? Ber. 56^a מִפֶּשֶׁר חֲלֵמִי הוּא was an interpreter of dreams; ib. 1) חֲלֵמִי רְבִירָא (Lam. R. to I, 1 רְבִירָא) מִפֶּשֶׁר לִיה וז' a certain Samaritan professed to be an interpreter of dreams; a. fr.—Part. pass. מִפֶּשֶׁר. Ber. 55^b וז' מִפֶּשֶׁר a dream not interpreted is like a letter not read (has no effect).—3) *to release, settle with*. Y. Keth. X, end, 34^a [read as Asheri to Keth. 91^b:] קוּם פֶּשֶׁר (or פֶּשֶׁרִין) rise and settle with me; יכיל he may say to him, settle with me, and if he (the prior creditor) should seize (what you give me in settlement), he may seize it. Pesik. Shub., p. 164^b פֶּשֶׁר פֶּרִיטָךְ settle thy account; a. e.

עֲרֵ זְמַן דִּמְפֶּשֶׁר פֶּרִיטָךְ. Ib. אִתְּפָא to be released. Ib. אִתְּפָא

bread baked on coals. Gen. R. s. 67 פִּתְקָא אַפּוּרָא v. אֶפֶס; a. fr.—[פֶּתְקָאִינִי v. פֶּתְקָאִינִי, v. פֶּתְקָאִינִי]—*Pl.* פִּתְקָאִים pieces. Men. III, 2 מְרֻבּוּרָא פִּי שְׁפָרְתֵּן פִּי מְרֻבּוּרָא or if he broke them in too many (small) pieces; ib. 18^b מְרֻבּוּרָא שְׁרִיבָה בְּפִתְקָאִינִי מְרֻבּוּרָא פִּי מְרֻבּוּרָא שְׁרִיבָה בְּפִתְקָאִינִי 'many pieces' means that he parted the pieces repeatedly; Sifra Vayikra, N'dab., Par. 10, ch. XII (ref. to Lev. II, 6) שִׁפְרָא אִיזְרָה לִפְּי וְאִינִי פִתְקָאִי לִפְּי thou shalt part it in pieces, but not its pieces again in pieces; Yalk. Lev. 450, v. פִּתְקָאִי.

פֶּתָא v. פִּתְקָא.

פֶּתָא v. פִּתְקָא I, a. פִּתְקָא.

פֶּתָא v. פִּתְקָא, a. פִּתְקָא.

פֶּתָאִינִי v. פִּתְקָאִינִי.

פֶּתָאִי c. (פִּתְקָא) *width; wide, open place* (h. רחב). Targ. Job XXIX, 7. Targ. O. Deut. XIII, 17 פֶּתָאִי (Var. פֶּתָאִי; ed. Vien. פִּתְקָאִי; v. Berl. Targ. O. II, p. 53); a. fr.—*Pl.* constr. פִּתְקָאִי, פִּתְקָאִי, פִּתְקָאִי. Targ. Is. VIII, 8. Targ. Job XXXVIII, 18 פִּתְקָאִי ed. Lag. (ed. Wil. פִּתְקָאִי). Targ. Prov. V, 16. Targ. Zech. VIII, 5 פֶּתָאִי her open places; a. e.—*Fem. pl.* פִּתְקָאִי, פִּתְקָאִי. Targ. Cant. III, 2 (ed. Vien. פִּתְקָאִי).—Constr. פִּתְקָאִי, פִּתְקָאִי. Targ. Lam. II, 11 (ed. Vien. פִּתְקָאִי, corr. acc.). Ib. 12 (ed. Vien. פִּתְקָאִי).

פֶּתָאִי c. (preced.) 1) *enlargement*. Targ. Ps. CXVIII, 5, v. פִּתְקָאִי.—2) *open place*, v. preced.

פֶּתָאִי adv. (b. h.; פִּתְקָא) *unawares, suddenly*. Nidd. 16^b וְהִנֵּכְנִס לְבֵית תְּבִירָא פִּי who enters his neighbor's house without notice. Ib. 'וכ' וְהִנֵּכְנִס לְבִירוֹ פִּי four the Lord hates, and I do not love: him who enters his own house suddenly (after a long absence), not to speak of him who enters his neighbor's house &c.; Lev. R. s. 21; Yalk. Ex. 382; Pesik. Ahäré, p. 177^a. Ib.; Lev. R. l. c. אל פִּי do not enter a city (in official capacity) without notice. Num. R. s. 10 (ref. to פֶּתָאִי, Num. VI, 9) פִּי זה אוֹיֵב b'feth'a means unintentionally, as in Num. XXXV, 22, *pithom* means an unavoidable accident; זה מזִיר וכ' another explanation: *pithom* means in heat (being carried away by passion, as Prov. XXII, 3). Ib. s. 16 אני מְשַׁלֵּחַ לָהֶם מַלְאֲכִי פִּי I will send them my messenger suddenly (by surprise); a. e.

פֶּתָאִי v. פִּתְקָאִי, פִּתְקָאִי.

פֶּתָאִי v. פִּתְקָאִי, פִּתְקָאִי.

פֶּתָאִי m. (פִּתְקָא *to cut, divide*; comp. etymol. of פִּתְקָא *piece of cloth, sheet, cloak*. Targ. Prov. XXXI, 24 (h. text פִּתְקָאִי 19 Ms. (Ar. פִּתְקָאִי; ed. Lag. פִּתְקָאִי; ed. Wil. פִּתְקָאִי, read פִּתְקָאִי).

פֶּתָאִי v. פִּתְקָאִי, פִּתְקָאִי.

פֶּתָאִי v. פִּתְקָאִי, פִּתְקָאִי.

פֶּתָאִי m. (b. h. פִּתְקָאִי; v. פִּתְקָאִי, comp. of פִּתְקָאִי a. derivatives) *decree; word; affair, event* (=h. פִּתְקָאִי). Targ. Num. XXI, 24, a. fr. רִתְרַב לִפְּי according

to the law of war (h. text לִפְּי).—Targ. Is. VIII, 10. Ib. IX, 7. Targ. Deut. XXIV, 1 עֲבָרְתָּ פִּי (b. text דְּבַר פִּי). Targ. Gen. XX, 10; a. fr.—*Pl.* פִּתְקָאִי, פִּתְקָאִי. Targ. O. Ex. XXXIV, 27; a. fr.

פֶּתָאִי v. פִּתְקָאִי.

פֶּתָאִי, Targ. Is. III, 17, v. פִּתְקָאִי I.

פֶּתָאִי (b. h.) pr. n. m. *Pethuel*, father of the prophet Joel. Midr. Till. to Ps. LXXX; a. e.

פֶּתָאִי pr. n. pl. (פִּתְקָא) *P'thugta* (*Division*, comp. II), a place in Galilee. Lev. R. s. 5 מִפִּי שְׁרִיבָה יִינֵס they got their wine from P., for their wine opened the body to lust, v. פִּתְקָא; Num. R. s. 10 פִּתְקָאִי (some ed. פִּתְקָאִי); Yalk. Am. 545.

פֶּתָאִי v. פִּתְקָאִי.

פֶּתָאִי, Targ. II Esth. III, 3 פִּתְקָאִי, prob. a corrupt dittography of the preceding פִּתְקָאִי.

פֶּתָאִי, pl. of פִּתְקָאִי II.

פֶּתָאִי m. (פִּתְקָא) *opening, open top*. Sifré Num. 126 (ref. to פִּתְקָאִי, Num. XIX, 15) כִּלִּי . . . דֶּרֶךְ פִּתְקָאִי a vessel that receives uncleanness through its open top; ib. על פִּתְקָאִי I speak (the text speaks) only of the open top (inside), but not of the entire vessel; (Yalk. Num. 762 פִּתְקָאִי).—[Ib. זה העִירָא, read; פִּתְקָאִי]

פֶּתָאִי v. sub פִּתְקָאִי.

פֶּתָאִי m. (פִּתְקָא) *extended; a flat-headed person*; [Rashi: *elf-locked*]. Ber. 58^b Ms. M. (ed. פִּתְקָאִי; Alf. פִּתְקָאִי).

פֶּתָאִי v. פִּתְקָאִי.

פֶּתָאִי v. פִּתְקָאִי.

פֶּתָאִי v. פִּתְקָאִי.

פֶּתָאִי I m., פֶּתָאִי f. (פִּתְקָא *to extend*, comp. Assy. *paššaru dish*, v. Fränkel, Lexicogr. p. 53) *table*. Targ. Ex. XXV, 23; a. fr.—Targ. Prov. IX, 2 פִּתְקָאִי.—Targ. Y. Gen. XXIII, 16 פִּתְקָאִי (ed. Vien. פִּתְקָאִי) *money-changer's table*.—Sabb. 36^a פִּתְקָאִי פִּתְקָאִי פִּתְקָאִי what formerly was called *pathora* (a small table, plate) is now called *pathorta*, and *vice versa*. Taan. 25^a פִּתְקָאִי (Ms. M. רִתְרַב) a golden table. Sabb. 129^a, v. יוֹנֵס; a. fr.—B. Kam. 19^b bot. פִּתְקָאִי it means a domestic animal eating from the table, v. פִּתְקָאִי.—*Pl.* פִּתְקָאִי, פִּתְקָאִי. Targ. Is. XXI, 5. Targ. Ez. XL, 43; a. e.—Nidd. 20^a פִּתְקָאִי (some ed. *sing.*) 'dark clothes coming from abroad' refers to those worn at the table (*vestes cenatoria* or *synthesis*), v. אִלְקִינִי.

פֶּתָאִי II m. (פִּתְקָא) *interpreter*. Koh. R. to X, 10 פִּתְקָאִי פִּתְקָאִי interpreter of dreams.

פֶּתָאִי pr. n. m., v. פִּתְקָאִי.

פְּתוּרָא m. (denom. of פְּתוּרָא I) = h. שוֹלְחָנִי, *money-changer*. Hull. 54^b.

פְּתוּרָא, v. פְּתוּרָא I.

פָּתַח (b. h.) 1) *to open*. Y. Ber. VI, end, 10^d על כל over each cask as he opened it he said the benediction &c. Sabb. 104^a, a. e. לו' פותחין (Var. פותחין), v. כְּמָא I. Ib. 48^a לא פותחין אכל את הצוואר of a shirt, but not cut it open (on the Sabbath). Y. Taan. I, 64^b top (ref. to Is. XLV, 8) פותחין לו' כנקה ... פותחין like the female that opens for the male. Ned. III, 4 כבוד לו' לא יפתח he must not begin (offer his willingness) to make a vow (in order to escape robbery &c. v. יָרַד); a. v. fr.—Part. pass. פִּתְחוּתָא; פִּתְחוּתָא; פִּתְחוּתָא. Yeb. 71^b, a. e. פִּתְחוּתָא. Snh. 94^a, v. פִּתְחוּתָא. Meg. 3^a, v. באמצע פִּתְחוּתָא. Erub. IV, 6 (מנצפין). פִּתְחוּתָא. שְׁלֹשׁ הַצִּדּוֹת הֵפֵן זֶה לְזֶה וְזֶה לְזֶה (communicating with) one another and into the public road; a. v. fr.—Part. pass. פִּתְחוּתָא. —Esp. פִּתְחוּתָא (פִּרְשָׁה) *a paragraph in the Torah beginning with a new, indented line*, opp. סְתוּמָה. Treat. Sof'rim I, 14, כל שפ' לא ר' איזוהי פ' כל שפ' לא ר' what is an open paragraph? Such as does not begin at the beginning of a line, וְכֵמָּה ... וְהוּא נִקְרָא פ' and how much space must one leave ... for a paragraph to be called open?; a. fr.—Trnsf. [to open the door to,] to introduce (into learning). Y. M. Kat. III, 83^b top ר' איזוהי ר' who is called one's (special) teacher? He who was the first to initiate him; a. e.—Esp. *to open an opportunity for retracting a vow, to suggest reasons which, if known at the time, would have prevented the person from making the vow*, v. הִרְמָה. Ned. IX, 1 כבוד לו' לא יפתח the judges offer suggestions taken from the respect due to parents (saying, if you had known that this vow cast a reflection on your father &c.). Ib. כבוד לו' לא יפתח לו' מן הכבוד &c.? Ib. 4 פותחין לו' מן הכבוד we offer suggestions to him from what is written in the Law, saying to him, if you had known that (in fulfilling that vow) you would transgress the law forbidding revenge &c.; a. fr.—B. Kam. 27^a כבוד לו' לא יפתח the Mishnah begins with *had* and closes with *habith!* Ber. 10^a אתה פותח לו' אתה פותח אתה פותח thou wast the first man to speak of saving life; כבוד לו' לא יפתח אתה פותח thou wast the first to do repentance, ... one of thy descendants shall rise and be the first (prophet) to call for repentance; a. fr.—Esp. *to open a lecture with a (Biblical) text*. Pesik. Alhäre, p. 170^a לו' פ' לו' R. Levi took up the text (Ps. LXXV, 5) &c. Gen. R. s. 1; a. v. fr.—Pesik. R. s. 33 [an editorial gloss] כבוד לו' הפרשיתו פ' פ' the author takes his texts from all those (quoted) passages.—2) *to explain, speak plainly*. Shek. V, 1; Men. 65^a (ref. to פתחיה as identical with פתחיה) he was named *Pethahia*, שִׁירָה (ברברים) because he explained words and interpreted them (etymologically) and knew seventy languages.—Part. pass. as ab. Sifr. Alhäre, beg., v. פִּתְחוּתָא.

Nif. פתחה. 1) *to be opened*. Yeb. 71^b, a. e., v. סתם. R. Hash. 16^b ב"ה נפתחין ... שלושה three books are opened (for recording) on the New Year's Day. B. Bath. 125^b, v. ימים I, *Nithpa*. Pesik. R. l. c. ליתפחה to have one's vowels opened, v. סתמה; a. fr.—[Ib. [editorial gloss] עור שם ו' נידור שם] and furthermore this section (Is. LXI, 1) was used as the opening text; a. fr.—Esp. *to have one's eyes opened, to become seeing*. Pesik. R. s. 42 י' כחא כל שרה when Sarah gave birth, every blind person in the world was restored to sight; a. e.

Pi. פִּתַּח 1) *to open*. Ib. הפילקיוה פִּי he opened the prisons. Par. III, 8 חלונות בה חלונות... ויפתחו they piled wood in the shape of a tower and opened windows in it. Zeb. 88^b נִפְתְּחוּ שלא פִּתְחוּ פִּתְחָן (Ms. K. a. R. 2 נִפְתְּחוּ; Ms. R. 1 נִפְתְּחוּ, v. Rabb. D. S. a. l. note 5) pomegranates which have not yet burst open; a. e.—2) *to engrave*. Y. Ab. Zar. III, 43^b בוט בה פִּתְחוּם פִּי if he cut designs into it.—3) *to dig, break ground*. Pirké d'R. El. ch. XXVIII; Gen. R. s. 76 כשיצמד... ויפתחו וישדרו וכ' when an ox and a cow are harnessed together, they will break and harrow all valleys.

Hithpa. הִתְפַּחַת, *Nithpa.* נִתְפַּחַת 1) *to be opened*, v. supra. Pesik. R. s. 31 בָּרָם הִתְפַּחְתּוּ they (their cavities) were opened with (discharged) blood; a.e.—2) *to be cut into, graven*. Tosef. Sot. XV, 1; Y. ib. IX, 24^b וַיִּכְרוּ . . . הָיוּ מִתְפַּחְחוֹת וַיִּכְרוּ לִפְנֵי וַיִּכְרוּ and when they let it (the Shamir, v. שָׁמִיר) look at the stones, they were engraven before it like the (wax-covered) tablets &c.—[Y. Kil. VII, beg. 30^d מִתְפַּחְחוֹת R. S. to Kil. VIII, 1, v. פָּחַת.]

פָּתַח ch. same. Targ. Deut. XV, 11. Targ. Is. XIV, 17;
a. fr.—*Part. pass.* פָּתַרְתָּ; f. פָּתַרְתָּ; pl. פָּתַרְתֶּם; פָּתַרְתִּי
a) *open*. Targ. Num. XIX, 15. Targ. Josh. VIII, 17;
a. fr.—b) *seeing*, v. פָּתַרְתָּ—Taan. 24^a וְלֹא ... לְמִפְתָּח
וְכִי מִפְתָּח she came to open the door . . . , but it could
not be opened on account of the wheat pressing against
it. Gitt. 69^b וְכִי לְפִתּוֹחַ חֲבֵרָתָא let him open a keg of wine &c.
B. Kam. 112^b כֵּן בִּרְשָׁתָא לֵיהּ דְּפָתְחָהּ when they (the
court) have opened his case (written a warrant, v. פָּתַרְתָּ II)
and sent for him. Ned. 28^a וְכִי יִפְתָּח הוּא דְלֹא יִפְתָּח he dare
not offer to make oath (in order to escape robbery &c.),
but make a vow, he may. Num. R. s. 9 חֲרָם דְּלֹא פָתַח
אֲנִיג' דַּפ' . . . אֵין לֹא פָתְחִין וְכִי' 22^a v. אֲנִי; a. fr.—Ned. 22^a
although R. Y. offered such a suggestion for retracting
a vow, we must not do so; וְכִי וְלֹא פָתְחִין בְּהוּא nor do we
offer that other suggestion &c.; a. e.

Af. לִיָּה בִּיחִיָּה same. Lam.R. to I, 1 רַבְחִי beg. וְהָיָה כִּי יִפְתָּח רַבְחִי he opened his house to him, and he entered.

Pa. פתח same. Targ. Is. XLV, 1. Ib. XLII, 7.—*Part. pass.* פתוח open-eyed, able to see. Lev. R. s. 22 וחד סמי וחד כפ (Koh. R. to V, 8 פתוח) one was blind, and the other could see.

Ilthpa. אִלְתְּפָא, *Ilthpe*. אִלְתְּפֵה (1) *to be opened; to be released*. Targ. O. Gen. III, 5; 7. Targ. Job XII, 14; a. fr.—Gitt. 69^a bot. וְכִי לֹא פִתְחֵיהּ (Rashi לפתוחהּ, read: פִּתְחֵיהּ *Pa.*) that the door may open, let somebody blow &c. *Ilb*.^b, וְצִירֵיהּ; Pes. 42^b; a.e.—Esp.: *to be restored to sight*. Lev. R. I. c. וְכִי רָחִיב סְמִי א' וְכִי he who was blind re-

covered sight &c., v. סָמֵי; Koh. R. l. c. Ib. אִתְּפִתְחָהּ the she-ass recovered &c.; a. e.

פִּתְחָהּ m. (פתח *Pi*. 2) *engraver. Pl.* פִּתְחָהּ. Y. Shek. IV, 48^a top פִּתְחָהּ אבנים (Ms. M. מִפְתָּחֵי) stone engravers.

פִּתְחָהּ, v. פִּתְחָהּ.

פִּתְחָהּ m. (b. h.; פִּתְחָהּ) *opening, door, gate.* Keth. IV, 3 (ref. to Deut. XXII, 21) 'אִין לֹח לֹא פ' בֵּית הָאָב וּכ' (the faithless betrothed) has no paternal house door. Y. Sabb. VII, 9^c top פִּתְחָהּהּ שֶׁל רוּרָהּ it can be seen that this man has never passed the gate of the Law (never studied). Koh. R. to III, 11 זה הִפ' פִּתְחָהּ עַד III, 11 this gate (verse used as introductory text, v. פִּתְחָהּ) opens to the deep, i. e. leads to deep reflection. Gen. R. s. 85 (ref. to פִּתְחָהּ עֵינֵי, Gen. XXXVIII, 14) 'רָלָה עֵינֶיהָ בִּפ' פִּתְחָהּ פִּתְחָהּ, Gen. XXXVIII, 14) she lifted up her eyes to the gate to which all eyes are directed (she prayed to the Lord). Ib. s. 38 'שֶׁל הַשְּׂרָבָה the Lord opened to them the gate of repentance; a. fr.—Euphem. פִּתְחָהּ *absence of virginity* Keth. 9^b 'פ' טַעֲנָה דְּמִיָּם, contrad. to טַעֲנָה דְּמִיָּם, v. טַעֲנָה דְּמִיָּם and the husband's statement that he found 'the gate open' is like a statement of two witnesses (to make her forbidden to him as a faithless betrothed); a. fr.—Trnsf. *a) an opening for retracting a vow, a suggestion*, v. פִּתְחָהּ. Gen. R. s. 91 'לֹחֵם פ' מִצָּא לֹחֵם פ' for one hundred and fifty Nazarites he found causes for absolution; a. fr.—*b) the starting time of menstruation.* Arakh. II, 1 'כְּשִׁיעָהּ וּכ' פ' אִין for a woman that has lost the account of a prolonged flux, there is no new starting point within either less than seven or more than seventeen days. Ib. 8^a פִּתְחָהּהּ שְׂבָעָה עֶשֶׂר her sure starting point is after seventeen days; a. fr.—*Pl.* פִּתְחָהּ. B. Bath. IX, 1 'יִשְׁאֲלוּ עַל הִפ' let them go begging at the doors; Keth. XIII, 3 'יִדְוָרוּ עַל הִפ' Cant. R. to V, 2 'וְאִנִּי פִתְחָהּ לָכֵם פ' 'וכ' make for me one opening for return as wide as the point of a needle, and I shall open for you gates through which wagons and coaches can pass; a. fr.—Ab. III, 18 פִּתְחָהּ נִדָּה the calculations concerning starting points of menstruants (v. supra).

פִּתְחָהּ, פ' ch. same. Targ. Ez. XL, 38. Targ. I Chr. XVII, 25 פִּתְחָהּ פ' opening of the mouth, courage to speak; a. fr.—Snh. 110^a (ref. to Num. XVI, 30) 'לְקִרְבִּי פ' the creation consisted only in bringing the gate (of Gehenna) nearer.—Meg. 10^b, sq., 'לֹחֵם פ' took his opening text for this (Purim) lesson from here. Ex. R. s. 1 'לֹחֵם קָרָא פ' took as text the following verse; a. fr.—Ned. 22^b 'לִנְפִשְׁיָהּ פ' offered himself a reason for absolution from his vow.

פִּתְחָהּ, פ' m. constr. (b. h.; פִּתְחָהּ) *opening of the mouth, point of attack, fault-finding; excuse for wrongdoing.* Sifra Vayikra, N'dab., ch. II, Par. 2 'שֶׁלֹּא לִירֹחַ פ' in order not to give heretics (believers in plurality) occasion for rebellion. Gen. R. s. 8 'בְּכָל מְקוֹם פ' wherever (in the Scriptural text) there is an opportunity for heretics (to find pluralistic allusions), you will find the refutation next to it. Ib. (ref.

to מפני מה, Gen. I, 26) Moses said, Lord of the world, why wilt thou furnish a point of attack to heretics? Lev. R. s. 20; a. fr.

פִּתְחָהּ (b. h.) *Pethahia*, name of a priest (and a priestly family) during the days of the Second Temple. Shek. V, 1 'עַל הַקִּינִין פ' P. had the supervision of the sacrificial birds. Ib. זה מִרְדֵּכַי P. is the same as Mordecai, v. פִּתְחָהּ; Men. 65^a.

פִּתְחָהּ, פִּתְחָהּ (b. h.; cmp. פִּתְחָהּ) 1) [*to be open, wide,*] *to be accessible to influences, be compliant.* Ex. R. s. 21 (ref. to Hos. VII, 11) 'תֹּכֵן הֵם כְּדוֹנָה פִּתְחָהּ וּכ' towards me they are like a tame dove, whatever I decree over them, they do and obey, but towards the nations of the world they are intractable like wild beasts.—2) *to open; trnsf. to influence, persuade, entice.* Snh. 38^a (play on פִּתְחָהּ Prov. IX, 16) 'מִי פִתְחָהּ אָדָם מִי פִתְחָהּ לֹחֵם וּכ' who persuaded this man (Adam)? A woman spoke to him; (differ. in Yalk. Prov. 943).—[Num. R. s. 7 'פִּתְחָהּ, read: 'פִּתְחָהּ, v. פִּתְחָהּ]

Pi. פִּתְחָהּ [*to open the heart of,*] *to persuade;* 1) (in a good sense) *to win, conquer.* Lev. R. s. 29 (ref. to Ps. LXXXIX, 16) 'וְהֵם יִדְעוּ מִכִּיִּין לִפְתּוֹחַ וּכ' they know how to win the favor of their Creator &c.; (Midr. Till. to Ps. LXXXI לִרְצוֹן); Yalk. Ps. 840; Pesik. Bahod., p. 152^a. Y. Kidd. III, 64^c top 'וְכֹפֵיץ אִיִּירָם... וְכֹפֵיץ וּכ' they (the court) persuade him to give her a letter of divorce, but they force him to &c.; a. fr.—Gen. R. s. 71 פִּתְחָהּ, v. infra.—2) *to gratify; to mislead by gratifying; to deceive.* Lev. R. s. 6, beg. (ref. to רַחֲמָנָהּ, Prov. XXIV, 28) 'מִפְתִּיחָם שְׁפָתֵיהֶם after you gratified him at Sinai, saying (Ex. XXIV, 7) &c. Ib. 'מִפְתִּיחָהּ בְּשִׁפְתֶּיךָ וּכ' after thou hast gratified with thy lips (promised to appear as witness) and caused him to go to law; a. e.—Deut. R. s. 7 (play on רַחֲמָנָהּ, Deut. IV, 34) 'וְהֵם יִדְעוּ מִכִּיִּין לִפְתּוֹחַ וּכ' the plagues (by coming at intervals) deceived them (made the Egyptians believe every time that they were relieved forever); Midr. Till. to Ps. LXXXVIII, 43 מִפְתִּיחָהּ בִּרְחֹן ed. Bub. (oth. ed. מִפְתִּיחָהּ בִּרְחֹן; corr. acc.).—3) *to entice.* Y. Snh. X, 28^d 'הַיַּיִן הַזֶּה לֹחֵם לִנְפִשָּׁהּ שְׂוָאָה מִפְתָּח הַגּוּף לִנְפִשָּׁהּ which opens the body to lust; Num. R. s. 10, a. e., v. פִּתְחָהּ; a. fr.—Esp. *to seduce.* Keth. III, 9 (41^a) 'אִם וּכ' if one declares, I have seduced that man's daughter. Ib. 4 'שֶׁלֹּא הָיָה הַמְּפַתֵּחַ נִוְרָן the seducer pays three fines, opp. 'אִינֵס; a. fr.—Y. Keth. III, 27^b 'שֶׁהִפְתִּיחָהּ, read: 'שֶׁהִפְתִּיחָהּ, when she seduced him.

Pu. פִּתְחָהּ *to be persuaded; to be seduced.* Gen. R. s. 71; Yalk. ib. 127 'מִפְתִּיחָהּ (not פִּתְחָהּ), v. פִּתְחָהּ.—Part. f. מִפְתָּחָהּ *a seduced woman.* Keth. 39^b; a. fr.

Hithpa. נִתְפַּחָהּ, *Nithpa.* נִתְפַּחָהּ 1) *to be widened.* Yalk. Is. 302 'אֵם הִיא מִתְפַּחָהּ... וּמִרְחָבָהּ וּכ' it (Gehenna), too, grows every day wider and broader and deeper (with ref. to רַחֲמָנָהּ, Is. XXX, 33).—2) *to be persuaded; to be enticed.* Gen. R. s. 17 'מִפְתִּיחָהּ נִוְרָה הָאִישׁ נִוְרָה לִהְיוֹתָהּ וּכ' why is man easily appeased and woman is not?; v. פִּתְחָהּ.—Num. R. l. c. 'עַל דִּירָן הֵם נִתְפַּחָהּ וּכ' through wine they were enticed and they committed whoredom. Erub. 19^a (play on רַחֲמָנָהּ, v. supra) 'כֻּלָּם מִפְתָּחָהּ בִּרְצוֹן יִפּוֹל שֶׁם whosoever is carried away by his evil desire falls into it (Gehenna). Yalk. Is.

l. c.—Keth. IV, 1 **וְנִשְׁתַּחֲתָהּ** **וְכ'** if a young girl has been seduced (v. **נִשְׁתַּחֲתָהּ**); a. fr.—3) to insinuate one's self, to make one's self popular. Esth. B. introd. (play on **אֶפְרַם**, Ezra IV, 13) **אֵפֶי דְּבָרִים שֶׁמְלַכּוֹת מִתְּפַתָּה בָּהֶם וְכ'** even with those things by which the (Roman) government makes itself popular, as theatres and circuses, it does harm.

פֶּתַח I, **פֶּתַח** ch. same, *to be wide, open*. Targ. Is. LX, 5 (h. text רתב).—Part. **פֶּתַח** (פֶּתַחִי); f. **פֶּתַחַת**; pl. **פֶּתַחִין**, **פֶּתַחִין**. Targ. Ps. CIV, 25 **פֶּתַח** constr. (some ed. **פֶּתַח**; ed. Lag. **פֶּתַח**, corr. acc.). Targ. Y. Gen. XXXIV, 21 **פֶּתַחִין** constr. Targ. Jer. LI, 58. Targ. Ps. CXIX, 96. Ib. XXV, 17; a. e.

Af. פתח to widen. Targ. O. Gen. IX, 27 יפתח (some ed. פתח). Targ. Ex. XXXIV, 24. Targ. Deut. XII, 20; a. fr.

Pa. פָּתַר to persuade, seduce. Targ. Prov. VII, 21 תַּפְתִּירָה (some ed. תַּפְתִּירָה).

פתי II m. constr. (preced.) *widening*, 1) **פ' ירכב** (cmp. patella) *knee-pan*. Targ. Gen. XXXII, 26 (Y. II. **כך**); ib. 33.—2) *width, distance*. Hull. 139^b **מילא בפי שיתר יורי** sixteen rows, each extending over one mile.—3) **פ' רמשה**, v. **אפתא** II.

פְּתִי m. (b. h.; פְּתָה) *one easily persuaded, credulous; inexperienced, simple; fool*. Midr. Prov. to I, 4 שְׂבִיבָה אֲמַר **פְּתִי** Solomon says, I was simple, and the Lord has &c. Ex. R. s. 3 beg. (ref. to Prov. XIV, 15) מִדּוּ **פְּתִי** נָדַר שֶׁכֶּן **פְּתִי** means (here) a lad, for in Arabia they call a lad *pathia* (v. next w.); **פְּתִי** אֵין **פְּתִי** *pathi* has the meaning of being enticed (with ref. to Ex. XXII, 15). Tosef. Kel. B. Mets. VII, 8 פְּתִי מִכְרֹשׁ טַל פְּתִי (ed. Zuck. **פתרי**, read: **פתרי** *pl.*) the fool's mortar (v. Prov. XXVII, 22), *an implement of torture* (v. חֲמוֹר).—*Pl.* פְּתִיחַן, פְּתִיחִין, v. supra.

פְּתִיָּא I ch. same, *inexperienced, child, lad*. Ex. R. s. 3, v. preced.; Gen. R. s. 87, beg. (ref. to פְּתִיָּאִים, Prov. VII, 7) פְּתִיָּאִים לְמִינֵיהֶם... אֶלֶּי הַשְּׂבָעִים (some ed. פְּתִיָּאִים) *p'thaim* means the tribes (sons of Jacob) ... in Arabia they call a child *pathia*; Yalk. l. 145; Yalk. Prov. 940; Snh. 110^b (ref. to פְּתִיָּאִים, Ps. CXVI, 6).

פְּתִיָּא II c. 1) part. f. of פָּתַר.—2) *a wide earthen vessel*, *pot*. Gitt. 69^b רְמוּיִנִי פֿ (masc.) *a pot containing fish-brine*. Ab. Zar. 16^b; Ber. 50^a; Pes. 88^a; Meg. 14^b אֵבֶנֶת פֿ *thou black pot!* (i.e. scholar with an unattractive appearance; comp. Taan. 7^a, quot. s. v. פֶּאֶר).—*Pl.* פְּתִיּוֹתָא. Ab. Zar. 33^b פֿ דְּרִי מִיכְסִי (Ar. ed. Koh. פְּתִיּוֹתָא, oth. ed. פְּתִיּוֹתָא, read: פְּתִיּוֹתָא) *pots of BeMikhsa*.—3) *open place, street*. B. Bath. 8^a, וּפְתִיָּאֵי; (Rashi refers to פֿ 2 *drinking vessel at the well*).—4) *enlargement*. Targ. Ps. CXVIII, 5, v. פִּתְרִיא.

I. פְּתִיחַ, v. פְּתִיחַ.

פְּתִיחָא f. (preced. wds.) 1) *width, room*; פְּתִיחוֹת ירוֹ; ample space. Targ. O. Gen. XXXIV, 21 (ed. Vien. פְּתִיחוֹת; Y. תרומין. פְּתִיחוֹת תְּרוּמִין, v. פְּתַי I). Targ. Jud. XVIII, 10; a. e.—
2) *open space, street*. Targ. Ps. CXIX, 45 פְּתִיחוֹת אֲוֵירוֹהִי אֲוֵירוֹהִי (ed. Wil. פְּתִיחוֹת, corr. acc.) the highway of the Law (h. text רַחֲבָה חֻקִּים). Targ. II Chr. XXXII, 8 (ed. Lag.

(פְּתָחָהּ). Ib. XXIX, 4 פְּתָחָתָּהּ (ed. Lag. פְּתָחָתָּהּ, constr. of פְּתָחָהּ).—[Ab. Zar. 33^b פְּתוּחָהּ, Ar., v. פְּתָחָהּ II.]

פִּתּוּי m. (פִּתּוּ) *ploughed land, furrow*. Tosef. Peah I, 8 פ' שלשה חלמים של פ' three ridges of a furrowed field; Y. ib. II, beg. 16^d; ib. III, 17^c top; Kil. II, 6; Tosef. ib. II, 13 פ' שלשה פרוחים של פ' (prob. to be read: חלמים). Ib. שלשה של פ'; Y. ib. II, 28^a top.

וַיִּפְתָּח I m. (part. pass. of **פָּתַח**) *open-eyed, seeing*. Targ. Y. Ex. IV, 11.—Lev. R. s. 22, a. e. **וַיִּפְתָּח** and the seeing man led the blind man; **וַיִּפְתָּח** **וַיִּפְתָּח** he that was seeing became blind, v. **פָּתַח**. Gitt. 69^a; a. e.

פְּתִיחָא **פְּתִיחָא** II (**פְּתִיחָא**) m. (**פְּתַח**) [opening,] *preliminary legal proceeding*, esp. *summons to appear before*, or *to obey the decision of the court* under penalty of excommunication; *warrant*. R. Hash. 31^b כְּתַב פ' עִלּוּיָהּ (Ms. M. 2 פְּתִיחָא) he wrote a warrant out against her. B. Kam. 112^b פְּתִיחָה עִלּוּיָהּ וְכ' . . . נִשְׁרִינָן לֵיהּ we wait for him a Monday and a Thursday and another Monday; if he does not appear, we write a warrant against him, giving him ninety days &c. Ib. וְהָיָה מִיָּלֵד לְשִׁמְשֻׁמָּה אֲבָל לֹפ' וְכ' this is the case with reference to decreeing excommunication, but for writing a warrant (at the defendant's expense) it is not so (the court messenger's statement is not so valid as the testimony of two). Ib. 113^a הָאֵי מֵאֵן דְּחִתִּיב (Ms. M. דְּנִיקִישׁ) if a warrant has been issued against a person; a. a.

פִּתְחוֹת f. (פִּתּוּחַ) 1) *opening*. B. Kam. 49^b (ref. to Ex. XXI, 33) וְכִי הָיָה עַל פֵּה הַדִּיב עַל כִּרְיָהּ if he is responsible for opening a pit, how much more is he so for digging! Ib. וְכִי עַל עֲסָקָא פִּי וְכִי for the act of opening &c. (the pit itself being on private ground). Ib. 50^a. Pes. 54^a פִּתְחֵת פִּי הָאֲתוֹן the opening of the mouth of (Balaam's) ass; וְכִי הָאֲרָץ פִּי הָאֲתוֹן the opening of the mouth of the earth (to swallow Korah). Sabb. 129^a, v. תִּכְרֶי. Gen. R. s. 13 פִּי וְבוֹ פִּי with reference to the one (sustenance) *opening* (the stem פִּתּוּחַ) is used (Deut. XXVIII, 12), and with reference to the other (resurrection) *opening* is used (Ez. XXXVII, 12); a. fr.—2) פִּתְחֵת נֶר (v. פִּתּוּחַ) *offering reasons for regretting a vow*. Y. Ned. VIII, end, 41^a; Y. Naz. VII, 52^a top; a. e.—3) *introduction to a lecture, text*. Cant. R. to I, 2 רַבֵּן וְכִי עֲבָדֵי רַחֲמָנָא הָיוּ עֲבָדֵי רַחֲמָנָא פִּי לִוְיָהּ the Rabbis used them (the verses Cant. I, 2 sq.) as a text for a lecture on Vayhi &c. (Num. VII).—4) v. *preced.*

פְּתִיָּא, v. **פְּתִיָּא**.—[Y. Shek. II, end, 47^a פ' בר, v. פְּתִיָּא.]

פְּתִירָא, pl. of פְּתִירָא II.

פְּתִיל m. (b. h.; פְּתִיל) 1) *twisted thread, border, edge*. Gen. B. s. 85 (ref. to וּפְתִילָךְ, Gen. XXXVIII, 18) **זו מנהדרין ב'פ' מזורזין ב'פ'** this refers to the Sanhedrin that is distinguished by the (blue) cord (v. מְזִילָה). Sifrē Num. 115 (ref. to Num. XV, 38) **על מקום הארגו ולא על מקום פ'** the show-fringe must be attached to the woven part of the garment, not to where the edge begins. Men. 39^b **פ' בביתן גריל** the cord must be twisted, opp. גריל plaited; a. e.—2) *the*

twisted rim of an earthen vessel; 'closely covered with a lid. Sifrē Num. 126 (ref. to Num. XIX, 15) זה 'פ' (not חצורָה) *pathil* is the neck of the vessel, *tsamid* the lid; Yalk. Num. 762 זה העורָה וכ' *tsamid* the lid; Yalk. Num. 762 זה העורָה וכ' they keep uncleanness off when closely covered, though lying in a tent where there is a corpse. Gen. R. s. 39 מוקפת צ' פ' a bottle closed with an air-tight lid. Hull. 25^a; a. fr.—Tosef. Kel. B. Kam. VII, 7 ולא צמיר פ' ולא צמיר because a tin rim is twisted, but not close.

פְּתִילָא, v. פְּתִילָא.

פְּתִילָה f. (preced. art.) 1) *twisted cord, wick*. Sabb. II, 1 פְּתִילַת האירֵן a bast wick; פ' המדבר the wick of the desert, v. שְׁבָרָא. Ib. פ' הבגר the wick made of rags of a garment. Ib. 5 חפ' מן חפ' except when he has the intention of saving the wick; a. fr.—*Pl.* פְּתִילוֹת. Ib. 20^b ער פ' so far the Mishnah refers to wicks unfit for use on the Sabbath. Ib. 21^b; a. fr.—Gitt. 58^a בנר פ' שרי two wicks in one lamp (euphem. for adultery).—2) *string; bar*. Snh. VII, 2 רפ' וכ' and (the executioner) lights (heats) the string and throws it into his mouth; expl. ib. 52^a של אבר פ', v. אָבֵר; Y. ib. VII, 24^b hot פ' של a bar of plumbum album; (oth. opin.) של בעץ a wick dipped in naphtha. Yeb. 6^b בישיל פ' boiling (melting) a bar of lead; Sabb. 106^a. Ned. 49^b שהן דומין (not לפ' של אבר) which burn in the stomach like a molten bar of lead.

פְּתִילָא, פְּתִילָה ch. same, *wick; bar*. Y. Sabb. II, 4^d top used a wick dipped in unclean T'rumah; a. e. [Ned. 49^b, v. preced.]—*Pl.* פְּתִילָתָא. Y. Sabb. I. c. צבצב פ' בי חולא (מן) I dip wicks in vinegar (of T'rumah). Gitt. 69^a ויגדיל תרתי פ' let him twist two strings; a. e.

פְּתִילָתָא, Y. Kil. I, 27^a top, v. פְּתִילָתָא.

פְּתִין m. (פְּתָה) *the principal or king-beam*, common to two adjoining buildings, opp. to ראשיִם the cross-beams. Neg. XIII, 2 בית הבטרי ראש ופ' if a (twin-) house is built with cross-beam and king-beam common to both compartments.—[Tosef. Kel. B. Mets. VII, 8 פּרִין ed. Zuck., v. פְּרִי.]

פְּתִירָה pr. n. m. = בְּתִירָה. Tosef. Naz. V, 1 יהודה בן פ' ed. Zuck. (Var. ב'); Tosef. Ohol. IV, 14 פתירוש (Hull. 54^a v. Fr. Darké, p. 97). Tosef. Sot. V, 13; VI, 1 בן פ' יהושע בן פ' 2 (פְּתִירִי. Var. פְּתִירִי). Tosef. Eduy. III, 2 שבעין בן פ' (Edy. VIII, 1 sq. ב'); Y. Shek. III, 47^c שבעין בן פ'.

פְּתִירוֹשׁ, v. preced.

פְּתִירָא, Nidd. 20^a Ar., v. פְּתִירָא I.

פְּתִירָה m. (פְּתָה) *broken piece*.—*Pl.* פְּתִירָהִים. Men. 75^b (ref. to Lev. II, 6) לפ' ולא פְּתִירָהִים thou shalt break it in pieces, but not a piece of it again in pieces (v. פָּרָה). Ib. VI, 4 (75^b) וכולן פְּתִירָהִין בכורִים Ms. M. (Bab. ed. and all of them (פְּתִירָהִין; Mish. פְּתִירָהִים; פְּתִירָהִין).

must be broken in pieces of the size of an olive; Y. Ber. VI, 10^a bot. Men. 18^b פ' תורה the duty of breaking in pieces; a. e.

פְּתִירָה f. (preced.) *breaking in pieces*. Sifra Vayikra, N'dab., Par. 10, ch. XII בכורִים פ' וכל פ' v. preced. Men. VI, 4 פ' אין בהם פ' require to be broken in pieces; no breaking in pieces is applied to them; Sifra I. c.; a. e.—B. Kam. 19^b bot. בכורמה ופ' Ar. s. v. פָּרָה (ed. ובפְּתִירָה) it means a domestic animal when it ate pieces in a broth.—*Pl.* פְּתִירָהִים the function of the breaking in pieces of the meal-offering. Men. 18^b; Hull. 132^b.

פְּתִירָה to break, distribute; to stir, knead. Gen. R. s. 4, end ופְּתִירָהִין זה בזה the Lord took fire and water and worked them into each other; (Hag. 12^a ופְּתִירָהִין). Gen. R. s. 10, beg., v. פְּתִירָהִין.—*Part. pass.* פְּתִירָהִין, *pl.* פְּתִירָהִין, *a*) worked up, mixed. Num. R. s. 12; Cant. R. to III, 11 (ref. to Ex. IX, 24) זה בזה פ' וברר פ' fire and hail worked into each other; Yalk. Job 912.—*b*) variegated. Neg. I, 2 חפ' שמשלג וכ' the variegation of the snow-white leprosy looks like red wine mixed with snow (before the latter is dissolved); חפ' שבסיר וכ' the variegation of the lime-white leprosy looks like red wine mixed with milk (before being stirred); Sifra Thazr., Neg., ch. II, Par. 2.

פְּתִירָה ch. same. Targ. Y. Gen. XVIII, 6 פְּתִירָהִין (not פְּתִירָהִין; פְּתִירָהִין, פְּתִירָהִין, *pl.* פְּתִירָהִין; f. פְּתִירָהִין; h. text לוישׁ).—*Part. pass.* פְּתִירָהִין; *pl.* פְּתִירָהִין; Targ. Y. Ex. XXIX, 23; 40. Targ. Y. Lev. II, 4, sq. Targ. Job XXV, 2 ed. Lag. (ed. Wil. פְּתִירָהִין, corr. acc.); a. e.—Nidd. 7^a פְּתִירָהִין ברו חרומה T'rumah is kneaded up with them. Pes. 63^a פְּתִירָהִין ביה מולין circumcised persons were included in the act of slaughtering.

פְּתִירָה, פְּתִירָה m. (preced.) 1) *mixture*. Targ. Y. Gen. II, 7.—2) *bundle*. Hull. 105^a, v. אִפְרִי; B. Mets. 30^b.

פְּתִירָהִין m. (comp. of פְּתִירָה, v. preced. wds., a. e. פְּתִירָהִין; v. Syr. פְּתִירָה, P. Sm. 3342) *embroidered cloth over the heads of idolatrous statues*. Targ. Ez. XIII, 18 ed. Lag. (ed. פְּתִירָהִין, some ed. פְּתִירָהִין, corr. acc.); h. text (מספוחות); ib. 21. Ib. XVI, 16.—[Targ. Zeph. I, 5; Targ. Am. V, 26, v. פְּתִירָהִין.]

פְּתִירָהִין f. pl. (פְּתִירָה) *variegated trinkets* (of glass). Kidd. 9^a, v. חִמְקָא II.

פְּתִירָה m. (also *pl.* form פְּתִירָהִין) (denom. of פְּתִירָהִין, v. פְּתִירָהִין) [*painted thing*,] a contemptuous expression for *idol*. Targ. Am. V, 26 פְּתִירָהִין ed. Lag. (ed. פְּתִירָהִין; h. text מלככם). Targ. Zeph. I, 5 פְּתִירָהִין ed. Lag. (some ed. פְּתִירָהִין; h. text מלככם). Targ. Is. VIII, 21 פְּתִירָהִין (h. text מלכו).—[For another derivation of our w., see Fl. to Levy Targ. Dict. II, 574².]

פְּתִירָה (b. h.; emp. פְּתִירָה) to twist. Men. 39^b עשה גדיל גדיל make a fringe and twist a part of it; Yeb. 5^b ופְּתִירָהִין make a fringe and twist a part of it; Tanh. Sh'lah 15 (expl. פְּתִירָה, Num. XV, 38) ופְּתִירָהִין and one must twist them. Gen. R. s. 94 (play on they they מְפִתְּלִים ר"א שהיו פותלין על ע"ב ניר [read:] נפתלי).

(the sons of Naphtali) were perverted; another explanation, they twisted (wove curtains) on seventy two leashes, v. ניר IV.

Pi. same, *transf. to pervert*. [Sifré Deut. 308 מפרלו, read with Yalk. ib. 942 מפסלי, v. פסל.]—Part. pass. מפתל; *pl.* מפתלים, מפתלין, Gen. R. l. c. (some ed. מפתלים Hof.), v. *supra*.

פתל ch. same; **Pa.** מפתל *to pervert*. Part. pass. מפתל; *pl.* מפתלים. Targ. Prov. II, 15 (ed. Wil. 'מפ' *Ithpa*; h. text נלווים).

פתלגא, v. פתלגא.

פתלן m. (preced. art.) *perverter*.—*Pl.* פתלנים. Yalk. Deut. 942 (not פתל); v. פתלול.

פתלנא (פתלנא) ch. same. Targ. Y. II Deut. XXXII, 5 (not פתלנא).

פתלול m. (b. h. פתלול; reduplic. of פתל) *perverse; perverter*.—*Pl.* פתלולים. Sifré Deut. 308 (ref. to Deut. XXXII, 5) ארם פ' ארם טוקמנים ארם פ' ארם you are tricksters, you are perverters; (Yalk. ib. 942 פתלנים, v. פתלן).

פתמנא*, read: פתחנא m. pl. (denom. of פתח) *adder-like*. Targ. Y. II Deut. XXXII, 33, v. פתח ch.

פתן, Tosef. Kel. B. Bath. IV, 8, read: פתן.

פתן m. (b. h.; פתן, *emp. פתל, to wind*) *asp, adder*. Num. R. s. 19 פ' ונקרב ופ' נשוק even he who was bitten by an asp or a scorpion, &c. (was cured when looking at the brazen serpent); Yalk. ib. 764; Tanh. Huck. 19 נשוק ופ' Sifré Deut. 323 (ref. to Deut. XXXII, 33) [read:] that means the foremost among you who are like the asp, the cruel; Yalk. ib. 946; a. e.—*Pl.* פתנים. Pirké d'R. El. ch. XIV the venom of asps and death are in its (the serpent's) mouth; Yalk. Gen. 27.

פתנא, **פתנא** ch. same. Targ. Is. XI, 8 פתן (ed. Wil. פתן) a winding serpent (h. text פתן). Targ. O. Gen. XLIX, 17 (h. text שפינן); a. e.—*Pl.* פתנין. Targ. O. Deut. XXXII, 33 ed. Berl. (oth. ed. פתני, פתני, פתני; Y. I פתחנא; v. פתחנא).

פתע (b. h.) *coming unawares, sudden*. Num. R. s. 10, v. פתאום.

פתפוח m. (next w.) *breaking, smashing*.—*Pl.* constr. פתפוחי, פתפוחי, only in בצים פ' mashed eggs, a phrase for *confusion*. Cant. R. to II, 5 יש כאן פ' there is a confusion (of names) here; Y. Snh. XI, 30^b bot.

פתפח (reduplic. of פתח) *to break, smash*.

Hithpa. פתפח *to be broken, crumbled*. Y. Kil. VII, beg. 30^d הדין רכיבה מפתפח הוא the soft rock crumbles (and the seeds above suck from the vine under it; R. S. to Kil. VII, 1 מחפחה).

פתק *to divide, distribute, esp. to dig or open a channel*.

Y. Snh. IX, 27^a פ' אמר המים עליו ופ' if he opened a sluice near a person, and the water came and swept him off. Tosef. Sabb. I, 23 פתקין מים לגינה ופ' you may conduct water into a garden on the eve of the Sabbath shortly before dark &c.; Bab. ib. 18^a; Y. ib. I, 3^d bot. Tosef. B. Kam. II, 6 פתקין בידיהן ופ' those who conduct their gutters . . . into the public road. Gen. R. s. 16, v. מפתח. Tem. 12^a [read:] ופתקן למקוה . . . ממלא he may draw a quantity of nineteen S'ah of water and let it run through a gutter into the bath. Yalk. Prov. 961 פתקת כיון שפתקת את ארבע ופ' when he cut its supply off by diverting the channel; Yalk. Gen. 16 שפסקה; Gen. R. s. 10 שפסקה; a. e.

Pi. פתק same. Ib. s. 51, end (ref. to Deut. II, 9) אבל אתם פתקתם נהרותי ופ' but you may divert their rivers.—Denom. פתק, פתק.

Nif. פתק *to be cut off, divided; esp. to be conducted, diverted*. Tosef. Mikv. III, 6 ופתקו ופ' לחברו ed. Zuck. (oth. ed. ופתקו) and the water of one pond was diverted and came into the other pond; ib. 5 ופתקו R. S. to Mikv. III, 1 (ed. ופתקו).

פתק I ch. same, v. פתקא.

פתק II *to aim, thrust*. Targ. II Chr. X, 18. Targ. Y. I Gen. XLIX, 8; a. fr.—[Targ. Y. II ib. VIII, 22 פתקין some ed., read פתקין]—Snh. 95^a פ' בה גירא פ' he shot an arrow at him. Ib. פתקיה בריש מורא ופ' (not פסקיה) he threw it (the distaff) on the top of her head and killed her. Gitt. 68^b פתקיה ארבע ופ' he hurled him a distance of four &c.; Ab. Zar. 17^b; a. e.

פתק, v. פתק. —[Tosef. Ab. Zar. IV (V), 12 הפ' v. פתק.]

פתקונא, **פתקא**, v. sub פתק.

פתר (b. h.; *emp. פתר*) [*to divide, spread, to solve; to interpret*. Ber. 55^b פתרי חלומות ופ' twenty-four interpreters of dreams existed in Jerusalem, פ' לי זה לא פ' and not two of them interpreted my dream alike. Pesik. Par., p. 33^a פתא בפרשה פתא explained the verse (Ps. XII, 7) as referring to the lesson concerning the red cow; Num. R. s. 19; a. fr.

Nif. פתר *to be interpreted, solved*. Ber. l. c. שני חלום ופ' a dream which was interpreted in a dream. Y. Shek. IV, 48^b ופתר שפירין ופ' it may be explained that they redeem unblemished sacrifices, and when afterwards they are blemished, (the money paid for them is secularized). Y. Ber. VII, 11^a bot. ופ' the difficulty may be solved in agreement with R. Ishmael's opinion; a. fr.

פתר I ch. same. Targ. Y. II Gen. XL, 12; 18. Targ. Y. Num. XXII, 5 פתיר חלמיה . . . בפדן in Paddan which is named Pethor after him (Balaam), 'interpreter of dreams'; Targ. Y. Deut. XXIII, 5 פתיר חלמיה (corr. acc.).—Tam. 32^a בודר פתירנא לך כל . . . whatever you asked of us, we all explained in the same way. Keth. 107^b בודר פתירנא לך have you gone so far in your interpretation? Y.

Ber. II, end, 5^d וכל אנא פתור וכ' (= למפתר) I can explain this in agreement with the opinion of &c. Pesik. Shek., p. 10^b ורבנן פתורין קרא בדואג וכ' and the Rabbis explain this verse (Ps. III, 3) as a reference to Doeg &c.; a. fr.

Pa. פתור *to mollify, sleep* (in water &c.). Y. B. Mets. IV, end, 9^d ודור פפתור וכ' סרדוהא, v. סרדוהא.

פתור II, פתורא **פי** I m. (preced.) *solution, interpretation*. Y. Ber. I, 2^d bot., a. fr. פ' ליה וכ' there is an explanation for it (you can meet this difficulty by saying), that it refers &c. Tam. 32^a פ' ליה אין דא אין this problem is insolvable. Yeb. 97^b [read with Ar.] פ' סרר פ' we shall ask you something too mysterious for solution. Y. Shebu. I, 32^c sq. פ' דורין פ' offered a different solution for it. Y. Dem. VII, end, 26^c כהרין פ' אין לך אלא כהרין פ' there is nothing left to thee but to agree with the first interpretation. Y. Naz. V, 53^d bot. כפתורה פ' as R. J. has explained it; a. fr.—*Pl.* פתורין פ' פתור ליה דרין פ' Y. Erub. IV, end, 22^a פ' פתורין פ' offered two explanations. Y. Peah IV, 18^b top פתור ליה פ' he explained it in accordance with those explanations (given above); Y. Gitt. VIII, 49^c top פתוריהא (corr. acc.).

***פתורא** **פי** II m. (cmp. פתורא I. a. פתורא II) a certain kind of *wine vessel*.—*Pl.* פתורא, פ' Y. Ab. Zar. II, 41^c top פ' רברביא פ' רברביא concerning those large vessels (used by gentiles).

***פתורין** I m. (cmp. preced.) *plate, tablet, merchant's dish* (in which the various coins are arranged). Tanh. Ki Thissa, ed. Bub. I (expl. פתורין חסד, Cant. VII, 3, with play on סחר and סדר) פ' של פרגמטיא וכ' (סדר and סחר) the plate used in business, whatever one needs, comes out of it; [read:] פ' ואין דלשון אגן אלא לשון פ' and the word *aggan* means dish (ref. to Ex. XXIV, 6); Yalk. Cant. 992 פתורין.

פתורין II m. (b. h.; פתור) *interpretation*. Ber. 55^b כל פ' דלומי וכ' פ' דלומי each was shown his own dream and the interpretation of the other man's dream. Gen. R. s. 89; a. e.

פתורנא ch. same. Targ. Y. II Gen. XI, 12; 18. Ib. כאן חלמא פתורניה: read: ופתורניה.—Gen. R. s. 89 חלמא פתורניה here (in Pharaoh's case).

he knew the dream and wanted its interpretation of him (Joseph), but there (in Belshazzar's case) he wanted to be told the dream and its interpretation; Yalk. ib. 147 ופתורניה (corr. entire passage accordingly).

פתורין Yalk. Cant. 992, v. פתורין I.

פתורין m. (פתור *to spread, relax*; v. Fl. to Levy Targ. Dict. II, p. 574²) *weak, lean*. Targ. Ps. CIX, 24 (h. text כוש).—*Pl.* פתורין. Targ. Y. I Num. XIII, 20 (Ar. אפתורין; h. text רוח).

פתורניתא f. (preced.) *leanness*. Targ. Ps. CVI, 15 (h. text ריון).

פתורניה Yalk. Gen. 147, v. פתורניא.

פרשון, פרשון m. (late b. h.; Persian) *repetition, copy, abstract*. Targ. O. Deut. XVII, 18 פרש' (ed. Berl. copy, abstract. Targ. Josh. VIII, 32 (ed. Lag. פ' h. text משנה). Targ. Ps. LX, 1 פרשון (h. text מכתב). Targ. II Chr. XXIV, 27 (h. text מדרש). [Targ. Esth. III, 14, a. e. translates our w.: ordinance, v. Oppert Rev. des Et. Juives XXVIII, p. 40; v. אינטינפין.]

פתשגור, פתשגור m. (preced.) *second in rank* (h. text משנה). Targ. I, II Esth. X, 3. Targ. II Esth. VII, 9.

פתח I (b. h.) *to break, crumble*. Men. III, 2 ... פ' לא פ' אי שפתחן וכ' if he omitted to break the meal offering to pieces, ... or he broke them (the large pieces) into many small pieces, v. פתח. Ib. VI, 4 (75^b) פתחן Bab. ed., v. פתחיה. Num. R. s. 7 פתחין פתחין ברוך וכ' (not ופתחין) and we ate biscuits and broke them into the soup; a. fr.

***פתח** ch. (preced.) *to break off, diminish*. Part. פתח. Targ. Ps. XIX, 3, v. פתח.

***פתח** II (v. פתח) *to persuade, seduce*.—Part. pass. f. פתחיה. Y. Keth. I, beg. 24^d פ' ספק אנוסה ספק פ' there being a doubt whether she was outraged or seduced; [prob. to be read: פתחיה]

פתחא v. פתחא.

פתחת Y. Keth. XII, 35^a top, v. פתחתא.

צ

צ *Tsadé (Sadé)*, the eighteenth letter of the alphabet. It interchanges with ז, ט, א, ס, q. v.; dialectically with צ, q. v.

צ, as a numeral letter, *ninety*, v. צ.

ציאד v. ציד ch.

ציאה v. צאי.

ציאה v. ציאה.

ציאן v. צני II.

ציאה, ציא (v. ציאה) *to soil*. Part. pass. **ציא** *dirty, unwashed (wool)*. Tosef. Hull. X, 5 (ed. Zuck. ציאי, v. ציאי).

Pi. **ציאה** *to treat as excrement*. Y. Sabb. IX, 11^d (ref. to צא, Is. XXX, 22, v. LXX) **ציאה** v. נבל; Y. Ab. Zar. III, 43^a bot. **ציאה**.

צִיָּא, v. צִיָּא.

צִיָּא m.=h. צִיָּא, *soiled, unwashed*.—*Pl.* Y. Ter. XI, end, 48^b וְכִי יָדִיד מְנִירוֹן צִיָּא because they (the mourners) wear unwashed garments, they do not hesitate to handle lamps themselves, opp. נִקְרִין; ib. צִיָּאִין (h. form). Y. Taan. I, 64^c תּוֹפֵן צִיָּאִין מֵאֲנִין צִיָּאִין she wore soiled garments; ib. צִיָּאִין. Lev. R. s. 5, end מִנִּיהַ צִיָּאִין (some ed. צִיָּאִין, corr. acc.) his garments unwashed; a. e.

צִיָּאִיר, v. צִיָּא II ch.

צִיָּאִין f. pl. (b. h.) *flock, small cattle*. Gen. R. s. 73 צִיָּאִיןִי Laban's flock. Ib. s. 42 אִם צִיָּאִין רִישִׁים אִין צִיָּאִין where there are no bucks, there is no flock, and where there is no flock, there is no shepherd; Lev. R. s. 11; Esth. R. introd.; a. fr.—ברזל, v. צִיָּאִין.

צִיָּאִיןִים m. pl. (b. h.; רָצָא) *offspring*. B. Mets. 107^a (ref. to Gen. XXVIII, 6) בְּצִיָּאִיןִי כְמוֹתְךָ that the offspring of thy bowels be like thee; Taan. 6^a; a. e.

צִיָּאִיר, v. צִיָּא II ch.

צִיָּאִיר, v. צִיָּא.

צִיָּאִירָא f.=h. צִיָּאִירָא, *filth, turpitude*. Targ. Prov. XXX, 12. [Ib. XI, 7 some ed., oth. צִיָּאִירָא.]

צִיָּב I m. (b. h.; *to swell, be soft*, comp. צִיָּבָה) a species of lizard. Sifra Sh'mini, ch. VI, Par. 5 (ref. to Lev. XI, 29) [read:] צִיָּב *tsab* means the species of lizard, 'after its kind' is to include the sub-species of lizard; Hull. 127^a, v. צִיָּבָהִי. Ib. נחש שהיא צִיָּב a serpent wound around (coupling with) a *tsab*. Ex. R. s. 15, end; a. e.—Num. R. s. 12 (ref. to צִיָּב, Num. VII, 3) צִיָּב אֵלֶּה מְצוּיֵירוֹת צִיָּב *tsab* means here (wagons) painted in the colors of the lizard; Cant. R. to VI, 4 מְצוּיֵירוֹת צִיָּב (corr. acc., and add צִיָּב).

צִיָּב II m. (b. h.; preced.) *bolstered litter*; *upholstered wagons*. Num. R. s. 12; Sifré ib. 45, v. צִיָּבִים אֵלֶּה מְצוּיֵירוֹת צִיָּבִים; a. e.—*Pl.* Yalk. Is. 372.

צִיָּבָא (צִיָּבָא) ch.=צִיָּב I. Targ. O. Lev. XI, 29 (v. Berl. Targ. O. II, p. 34).

צִיָּבָא, v. צִיָּבָא.

צִיָּבָא, v. צִיָּב h. a. ch.

צִיָּבָא m. (b. h.; *to join, follow*; v. צִיָּבָה a. צִיָּבָה) *service; army, host*. Gen. R. s. 10 לְשִׁמִּים הֵן צִיָּבָאִים there are three kinds of services, there is a service for heaven and earth (ref. to Gen. II, 1); צִיָּבָאִים לְחִלְמִידִים there is a service for students (ref. to Job XIV, 14); צִיָּבָאִים לְיִסּוּרִים a service (message) for sufferings (ref. to ib. VII, 1). Ib. if he is favored, a host (of divine powers) is for him; if not, a host (of hostile forces) is against him. Cant. R. to II, 7 (ref. to צִיָּבָאִים, ib.) צִיָּבָאִים מִלְּפָנֵי הַמֶּלֶךְ by the host above (the angels) and by the host below (humanity). Ib. מִלְּפָנֵי הַמֶּלֶךְ ... כִּצִּיָּבָאִים.

if you guard mine oath, I will make you resemble the host above; if not, I will make you resemble the host below (the animals). Keth. 3^b וְאִם לֹא תִשְׁמֹר אֶת־אִמְרֵי שֵׁרִי צִיָּבָאִים it was said, a (Roman) general is coming to the place (and will seize things for his maintenance); a. fr.—*Pl.* צִיָּבָאִים; (fem.) צִיָּבָאִית. Gen. R. I. c., v. supra. Ib. מִנִּיהַ צִיָּבָאִים the Lord has appointed many hosts (messengers) to revenge the wrongs &c. Cant. R. I. c. וְאִם צִיָּבָאִים he adjured them by the two hosts (v. supra). Ib. שְׂעָשִׂי צִיָּבָאִים וְכִי 'by the hosts', that means the patriarchs who did my will &c. Num. R. s. 2 וְהֵם צִיָּבָאִים and they (the Israelites) are my hosts. Ib. הֵם צִיָּבָאִים וְהֵם צִיָּבָאִים they were his hosts, and he wanted to count them &c. Ib. יֵשׁ לִי בְּעֹלָמִי כִּי צִיָּבָאִים so and so many troops have I that do my will; a. fr.—*Pl.* צִיָּבָאִים the Lord of Hosts. Targ. Jer. V, 14; a. e.—Ber. 7^a.—[צִיָּבָאִים, *pl.* of צִיָּבָאִים, q. v.]

צִיָּבָאִים, v. צִיָּבָאִים.

צִיָּבָאִית, v. צִיָּבָאִית.

צִיָּבָה, v. צִיָּבָה.

צִיָּבָה f. (צִיָּבָה) *will, desire; willingness*. Targ. Y. Lev. VIII, 15 (ed. Vien. צִיָּבָה). Targ. Y. Gen. XXIV, 5. Targ. Job XXXI, 16 ed. Lag. (oth. ed. צִיָּבָה); a. e.—Yoma 86^b וְכִי צִיָּבָה לְקַטְלָא נִפְקִי וְכִי צִיָּבָה בִּירוּחָא וְכִי צִיָּבָה of his own free will he (I, the judge) goes to meet death (divine punishment for wrong judgment), and the desire of his household he does not do (he must neglect his own affairs), and empty-handed he comes to his home again; Snh. 7^b בְּרִיעוֹת נִפְשִׁיהּ ... וְצִיָּבָה בִּירוּחָא וְכִי.

צִיָּבָה m. (צִיָּבָה) 1) part. pass. of צִיָּבָה, q. v.—2) [*the checker-ed*,] *tsab'a, leopard, or the striped hyena* (?), v. צִיָּבָה. B. Kam. 16^a וְכִי צִיָּבָה לְאֹרֶר ... נִעְשָׂה נִקְבָּה וְכִי צִיָּבָה Ms. M. (v. Rabb. D. S. a. l. note) the male *tsab'a* after seven years is changed into a female, the female ... into a bat; Y. Sabb. I, 3^b bot. Gen. R. s. 7, end וְכִי צִיָּבָה מִטְּפָחָא שֶׁל וְכִי צִיָּבָה the *tsab'a* is formed from a white drop, and has 365 colors. Tosef. B. Kam. I, 4; B. Kam. I. c.; Y. ib. I, end, 2^c. Ib. וְכִי צִיָּבָה וְכִי צִיָּבָה it refers to the male *ts*. which at certain times is as fierce as a lion; a. e.

צִיָּבָהִים pr. n. (b. h. צִיָּבָהִים) *the mountain of Zeboim*. Hall. IV, 10 (Ms. M. צִיָּבָהִים, without וְכִי); Bicc. I, 3 (Ms. M. צִיָּבָהִים); [proh. identical with צִיָּבָהִים, near Ono, Neh. XI, 34].

צִיָּבָהִים, v. sub צִיָּבָהִים.

צִיָּבָהִים, v. צִיָּבָהִים.

צִיָּבָהִים, v. צִיָּבָהִים.

צִיָּבָהִים (צִיָּבָהִים) m. (prob. fr. a root צִיָּבָה, with format. וְ or י; comp. next w., a. צִיָּבָה I) [*a grab*,] *a little, few*. Targ. II Chr. XXIV, 24 (h. text מְצָרִים). Targ. Job XXXVI, 2 (h. text וְכִי). Targ. Is. V, 18; a. fr.—Y. Ber. I, 3^b top. וְכִי צִיָּבָהִים מִן גִּזְרֵי הַמִּשְׁפָּחָא because they (the verses) are few; Y. Sabb. I, 3^a bot. Y. Yoma VI, 43^d וְכִי צִיָּבָהִים endure a little while yet. Gen. R. s. 49; Lev. R. s. 10, v. וְכִי צִיָּבָהִים; a. fr.—

Pesik. B'shall, p. 93^a צצחר (corr. acc.).—[Editions vary between צבחר a. צבחר.]

צבט (b. h.) *to seize, grab; to handle*. Hag. 22^b (expl. בית הצביטה, ib. III, 1) any part of a vessel by which you seize it. Ib. (שוחין) שוחין; Ms. M. (ed. צובעין; Ar. s. v. בית הצביטה; v. Rabb. D. S. a. l. note; Y. ib. III, 78^d that part of the vessel by which the cleanly seize it when drinking (under the rim); v. צבע I.

צבטה, v. צביטה.

צבה, צבי (b. h.; cmp. צבה) *to swell*. Y. B. Kam. VIII, beg. 6^b וצכת ... אם כיווי if one burnt a person with a heated spit on the palm of his hand, and it swelled; ib. (read וצבה) a. e.—[Ber. 6^b לַצְבוֹת Ar., v. צבה.]

Nif. נצבה same. Y. Sot. V, beg. 20^a (line 20) מים מגילין (ed. Krot. ונצבית, corr. acc.) he drank uncovered water (poisoned by a serpent) and his belly was swollen. Ib. (line 25) שרר ונצבירר she drank &c.

Pi. צבה, צבא 1) *to cause to swell*. Lev. R. s. 17; Yalk. Ps. 808 [read:] ולא צביררם, v. עונה II.—2) *to cause the appearance of being swollen*. Tosef. Peah IV, 14 המקצה הריסו he that feigns a swollen belly; Y. ib. VIII, 21^b top המקצה; Keth. 68^a את כנני המקצה.

צבא, צבי (cmp. צבה) [*to seize; to bend; cmp. חפץ*] with ב, *to find pleasure in, to choose, desire*. Targ. Y. Gen. XXXIV, 19 (h. text חפץ). Targ. Prov. III, 31 (h. text בחר). Targ. O. Ex. II, 21 (h. text יאל). Targ. Y. Deut. XXIII, 6 (h. text אבה); a. fr.—[Targ. Prov. II, 4 תצבירה, ed. Wil., v. בצא]—Part. צבי; f. צבא; pl. צבין. Targ. Prov. XI, 20. Targ. II Esth. I, 16. Targ. Prov. XXI, 25 (ed. Lag. עפירן, v. עפי; a. e.—Tosef. Yeb. XIII, 1 לית היא צביא וכ' she refuses to be married to him. Snh. 65^b צ' דמרי the master has found pleasure (in that man); שבת נמי מרי צ' the Sabbath likewise (is distinguished, because) the Lord has chosen it. Y. Keth. VII, 31^c ולא תצבי, v. פחצא; a. e.

צבי m. (b. h.; preced.; cmp. חפץ 1) *desirable thing, beauty*. Tanh. Mishp. 17 (ref. to Jer. III, 19) ... נחלת צבי ... 'an inheritance of choice' ..., a land which the kings of the world coveted. Num. R. s. 23 (ref. to Ez. XX, 6, a. Jer. l. c.) the land of Israel is more precious to me than &c.—*Pl.* צביות. Yalk. Cant. 988 צביותה, v. infra.—2) *deer, gazelle*. Keth. 112^a (ref. to Jer. l. c.) א' נמשלה לצ' מה צ' וכ' the land of Israel is compared to a deer, as the skin of a deer (when once taken off) cannot again cover its body, so cannot Palestine contain its fruits; Gitt. 57^a, v. חזק; Tanh. l. c.; a. e.—Tosef. Sabb. VII (VIII), 13 אר הורר וכ' a deer cut the way off before me (a superstitious omen); Snh. 65^b a deer cut him (me) off &c.—Y. Gitt. II, 44^b bot.; Tosef. ib. II, 4 וכ' אר הורר if he wrote a letter of divorce on the horn of a deer, and cut it off and gave it to her. Keth. XIII, 2 קרן הצ' he has put his money on a deer's horn, i. e. he cannot reclaim the unauthorized expense; a. fr.—*Pl.* צבאים, צבאין.

צביררם. Sabb. 128^a; Tosef. ib. XIV (XV), 8; Y. ib. XVIII, 16^c, v. חצב II. Gen. R. s. 31; a. fr.—Fem. צבירה, צבירה, למה ... כצ' שרבתה צבירותהן 988 Yalk. Cant. 79^b, sq. why is Jochebed likened to a hind? Because she reared the beauties of Israel (Moses and Aaron); a. e.

צבי ch. *desire*, v. צבי.

צביתא, v. צבתא II.

צבית, v. צבי h.

צביון m. (preced. art.) *desire, pleasure*. Keth. 111^a (ref. to ארץ שצביוני בה מרחה וזרים וכ' Ez. XXVI, 20) צבי, the dead of the land in which I have my desire, shall be revived &c. (v. צבי 1). Gen. R. s. 10 (ref. to צבא Job VII, 1) and all the desire of man refers to what is earthly. Ex. R. s. 1 (play on הצבבור, I Chr. IV, 8) שגשה he did the will of the Lord; a. fr.—Hull. 60^a all the works (animals) of creation were created in their full-grown stature, with their consent, with their pleasure (in their mission, with ref. to צבאם, Gen. II, 1); [Rashi: according to the shape of their own choice]; R. Hash. 11^a (v. Ms. M., Rabb. D. S. a. l.).

צ' צביונא, צביונא, צביונא ch. same. Targ. Prov. X, 32. Ib. XI, 1 (ed. Lag. 'צביר). Ib. 27. Targ. II Esth. III, 3; a. e.

צביתא f. (צבט) *seizing, handling*; that part of a vessel by which it is seized, *handle, neck, cavity* for the fingers, &c. Hag. III, 1 (20^b) 'ובית הצ' (in vessels used for T'rumah) the back (outside), the inside, and the handle are considered as independent of one another (one becoming unclean does not affect the others). Ib. 22^b בית הצ' Ms. M. (ed. התצבטה), v. צבט. Kel. XXV, 7, sq. R. S. (ed. 'צביע'. V. צביעה.

צבית, v. צבי h.

צביונא, צביונא, v. צביונא.

צביתא, v. צבתא.

צביעה I f. (1 צבט) *handling*; that part of a vessel by which it is handled, v. צביטה. Kel. XXV, 7 כל vessel by which it is handled, v. צביטה. Kel. XXV, 7 all vessels have backs, insides and handling places (independent of one another, v. צביטה); ib. 8 אהו בבית צביעה וכ' how is this? If one's hands are clean, and the back of a cup is unclean, and he seizes it by its handling place. Ib. בבית צביעה. Ib. that which is taken up with one hand (at one special place) has one handling place (for the purposes of levitical cleanness); at whatever place a vessel is taken hold of, there is its handle. Y. Hag. III, 78^d hot.; a. fr.

צביונא II f. (II צבט) *dyeing*. Men. 42^b לשמה צ' בעינן צ' לשמה the show-fringe must be dyed for that purpose (to be

used for *tsitsith*). Y. Shebi. VII, beg. 37^b. Y. Sabb. VII, 10^c top what dyeing was there at the preparation of the Tabernacle (to serve as a standard for forbidden Sabbath labors)?; a. e.

צביעין, v. צבועים.

צביר, v. צבר.

צבירה f. (צבר) *piling up, pile*. Ohol. XVII, 3 צבירה (צבירה) (Var. צבירה), v. צבירה. [Tosef. Kel. B. Mets. V, 13 צבירה, v. צבירה II.]

צבירות f. (v. צביר) *handling tongs*.—Pl. צבירות. Y. Erub. X, end, 26^d, v. צבירות.

צבית, v. צבית.

צביתום, Yalk. Ps. 808 'צב' v. צב.

צבע I (cmp. צבט) *to seize, handle*. Hag. 22^b ... סנקרי צבט ed., v. צבט.

Hif. (denom. of צבט) *to raise one or more fingers* for the casting of lots. Yoma II, 1 הוציאו ... הוציאו the superintending priest said to them, raise your fingers; Tam. 28^a; Y. Yoma II, 39^d top, expl. הוציאו.

צבע ch. same; *Pa.* צבע, with פריסא (v. preced. *Hif.*) *to cast lots*. Targ. II Esth. III, 7; IX, 24.

צבע II (cmp. טבע I) *to dip; to dye*. Orl. III, 1 בגדי צבע a garment which one dyed with shells of fruits forbidden as 'Orlah' (v. צביל). Sabb. VII, 2 והצבעו and he who dyes it (the wool). Ib. 75^a, sq., a. fr. משום צבע he is guilty because it is an act coming under the category of dyeing; a. fr.—[Y. Sabb. VI, 7^d צבע, read: צבעו, v. צבעו. —Part. pass. צבוע; f. צבועה. Gen. R. s. 96, v. צבועה. Num. R. s. 2 אדום צ' his flag was red-colored. Meg. IV, 7 מי שדיו ידיו צ' he whose hands are spotted from handling woad; a. fr.—Sot. 22^b הצי the painted (hypocrites), v. פריש. —V. צבוע.

צבע ch. same, *to dip; to dye*. Targ. Y. Ex. XII, 22 Ar. (ed. טבט). Targ. Y. II Lev. IV, 6 רָצַבָּע. —Y. Sabb. II, 4^d top, v. פְּרִילָתָא. —Y. Taan. IV, end, 69^c 'פריסא דיה צ' dipped his bread in ashes. Koh. R. to VII, 11 דיה צ' dipped one of his fingers in blood of a swine. Y. B. Kam. IX, 6^d bot. צבועה א"ל if he told the dyer, dye it red, and he dyed it black; אילו צבועה סומק ו' if thou hadst dyed it red, it would have been worth &c. Men. 42^b ... דא צבועה how do you dye the purple-blue?; a. e. *Pa.* צבע same, *to dip, immerse*. Targ. O. Lev. XIII, 6 (Y. רָצַבָּע. Pe.; h. text כבס). Ib. XIV, 9; a. fr.

Ilhpa. צבועה *to be dipped, immersed; to be soaked*. Ib. XIII, 58. Targ. Cant. V, 2.

צבע m. (b. h.; preced.) *dye, color; dyed material*. Sifra B'har, ch. I 'צ' לציבוע to use it for dyeing. Arakh. VI, 5 (24^a) צ' שצבועי לשמן (not שצבוע) dyed cloth which he had dyed for them (his wife and children). Mikv. VII, 3 מי צ' dye-water. Num. R. s. 2; a. fr.—Pl. צבועים. Ib.

and the color of his (Benjamin's) flag was like the twelve colors (combined); a. e.—V. צבוע.

צבע I ch. same, constr. צבע. Targ. Ex. XXV, 4 צ' (h. text שני צ'). Targ. Lev. XIV, 4; a. fr.—Sabb. 75^a צ' צבועה that its color may be so much brighter. Y. Pes. III, beg. 29^d צ' בנך דיקלית in order that it may take the dye; a. e.

צבע m. (preced.) *dye*. Sabb. 11^b, v. דוגמא. B. Kam. IX, 4; a. fr.—Pl. צבועים. Pes. III, 1, v. דוגמא I. Tosef. Shebi. V, 8. Y. Sabb. VII, 10^c top הצי שברושלים ו' the dyers in Jerusalem considered wringing (the dyed clothes) a special art; Tosef. ib. IX (X), 18; a. fr.

צבעא ch. same. Gitt. 52^b צ' אמראם Amram, the dyer.—Pl. צבעא, v. צבעין, q. v.

צבי I, v. צבע ch.

צבי II f. (צבע I) *finger, toe, fang*. Targ. Y. Lev. XI, 13 רחירא צ' (v. צבע); Dent. XIV, 11.—Pl. צבעא, צבי. Targ. Ps. CXLIV, 1 Ms. (ed. אצבער, אצבער). Targ. Prov. VII, 3 Ms. (ed. אצב).

צבעון I (b. h.) pr. n. m. *Zibeon, father of Anah*. Pes. 54^a; Gen. R. s. 82; a. e.

צבעון II, 'צ' m. (צבע II) *color, dyed stuff*.—Pl. צבעון, וצבעון, צבי. Pesik. R. s. 20 ו' צ' ו' he showed him the four colors in the Tabernacle (Ex. XXVI, 1). Y. Keth. VII, 31^c בגדי צ' ... נדרה if a woman vows ... not to wear dyed (expensive) clothes; כלי פשתן ... כלי the fine linen garments from Beth Shean are like dyed clothes (included in the vow). Sabb. 57^b עשירות ו' poor women make them (those garlands) of dyed wool, the rich of silver or gold; Y. ib. VI, 7^d צבועין או וצבועין, read: צבועין.

צבי ch. same.—Pl. צבעין, צבי. Targ. Jud. V, 30 (h. text צבועים). Targ. II Sam. I, 24 (h. text שני). Targ. Esth. VIII, 15; a. fr.—Sabb. 65^a דצי דצי the cords which the daughters of Samuel's father wore, were of fine colored material.

מגדל דצ', מגדל צ', צבעין, צבעינא, צבעינא pr. n. pl. (v. צבעינא) *Magdala of the Dyers*, near Tiberias. Y. Taan. IV, 69^a bot.; Lam. R. to II, 2. Y. Pes. IV, 30^d top מגדל צבעינא; Cant. R. to I, 12 מגדל דצבעין (also מגדל צבעינא only); Gen. R. s. 94. Lev. R. s. 17.

צבצין, v. צבצין.

צבר (b. h.) *to join; to pile up* (cmp. צבר I); *to collect*. Yoma V, 1 אר הקטורה ו' צ' he heaped the frankincense upon the coals. Tam. I, 4. Y. B. Bath. III, beg. 13^d כרין שצ' as soon as he has put into it a pile of fruit, he has taken possession (of the building). Pirké d'R. El. ch. XI 'צ' אר עפרי ו' God collected the dust out of which to create Adam (v. infra); a. fr.—Part. pass. צביר; f. צבירה; v. צביר. Y. Taan. II, beg. 65^a ... רואין.